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THE

UNITED BRETHREN'S

MISSIONARY INTELLIGENCER,

AND

Religious Miscellany:

CONTAINING THE MOST RECENT ACCOUNTS RELATING TO THE UNITED BRETHREN'S MISSIONS AMONG THE HEATHEN, WITH OTHER INTERESTING COMMUNICATIONS FROM THE RECORDS OF THAT CHURCH.

No. 1. FIRST QUARTER, 1843. Vol. VIII.

[From the "Periodical Accounts," &c.]

I.—REPORT OF THE BRETHREN BREUTEL AND HÄUSER, RESPECTING THEIR VISIT TO THE DANISH WEST INDIA ISLANDS, ST. THOMAS, ST. JAN, AND ST. CROIX, IN THE YEARS 1840, 1841.

(*Concluded from page 558 of last No.*)

We left Bethany on the 28th of January, thankful for all the blessings we had enjoyed, and rode or walked down to Croix Bay, accompanied by the missionaries and some negroes, and called at the house of the chief magistrate Brahde, taking leave of him and his amiable family. He accompanied us to the boat, and now an affecting scene presented itself, as we sailed on the smooth waters. On the shore of St. Jan, under high palm-trees, were assembled a large number of white and sable brethren and sisters, who with hats and handkerchiefs were waving an affectionate farewell to us, as long as they could see us. In an hour, we reached the coast of St. Thomas, and soon came to New Herrnhut, where, during our absence, Br. and Sr. Sybrecht had arrived from St. Croix, to assist in the mission, and for the first time we saluted these dear fellow-labourers, with whom we were soon to be closely connected. It was remarkable, that, during the few days we again spent here, three of the brethren were so indisposed, that, on the following Sunday, Br. Hohe had to officiate by himself at all the services in the church. On the very day of our arrival, some of us went into the town, to attend the funeral of Mr. Nissen, who had departed the day before. We also waited upon the governor of St. Thomas and St. Jan, Chamberlain von Oxholm, by whom we were received with the greatest kindness. Some days after, he paid us a visit at New Herrnhut, and invited us to dine with him, sending his own carriage to convey us to town. This brought to our minds, that the first missionary to the West Indies, Leonhard Dober, was a guest at the table of the governor of this island in 1733, which, however, did not prevent the missionaries from being bitterly persecuted some years after, being insulted whenever they appeared in

the streets, their place of worship broken into, and themselves at last thrown into prison. The gentlemen we met at the governor's expressed their sincere esteem for the Brethren's missions, and showed us much kindness and attention. The governor left it to us to fix the time, when the government schooner Vigilant should convey us to Saint Croix.

In the evening of Feb. 1st, we went on board this vessel, and set sail with a brisk wind. The retrospect on the town, built like an amphitheatre round the harbour, and the many lights streaming from the windows, was very pleasing. But as the sea ran high, and some of us felt symptoms of approaching sickness, we could not long enjoy this sight, and retired to our berths, where, however, the excessive heat prevented our sleeping. The distance from St. Thomas to St. Croix is about fifty English miles, which we made in ten hours, from eight in the evening to six in the morning. It was on the 2d of February, at sun-rise, that we beheld the large and well-cultivated island of St. Croix, called the paradise of the West Indies, and Christianstedt, with its strong fortifications, encircling the harbour. This town is not as large as St. Thomas, nor does it present the same imposing aspect; but it is distinguished by being the residence of the Governor-General: and the seat of the royal Danish government in the West Indies.

On the shore, we recognised Br. Joseph Römer waiting for us, who, on landing, most cordially welcomed us, and conducted us through the town to the adjacent missionary station, *Friedensthal*. On our arrival at this place, we implored the Lord to enter our abode, and to abide with us, and to cause his blessing to rest on us and our work. The daily word for this day was, "And Abraham planted a grove in Beer-sheba, and called there on the name of the Lord, the everlasting God," (Gen. xxi, 33). with the verse annexed, "Go, witness of the suffering—Of Christ, who as our offering—our curse and guilt did bear:—Proclaim his great salvation—To many a heathen nation—And spread his Gospel far and near;" and the doctrinal text, "Here we have no continuing city, but we seek one to come," (Hebr. xiii, 14); both which texts appeared peculiarly applicable to our present situation.

The whole missionary family at Friedensthal, consisting of the Brn. and Srs. Müller, Joseph Römer, the S. Brn. Krämer and Warner, (to whom was afterwards added Br. Linke), and Br. Gardin, who had been requested to come from Antigua, in order to assist in the establishment of schools, welcomed us in the most cordial manner, so that we soon felt quite at home. On the same day, we had the honour of being presented to his Excellency, Major-General Von Scholten, Governor-General of the Danish West India islands, to whom we had received a letter of recommendation from his Majesty Christian VII, King of Denmark. By this friend of our missions and promoter of negro-education,* we were received with distin-

* The character here ascribed to General Von Scholten appears to have been well earned by him, during his vigorous and benevolent administration of fourteen years, as Governor-General of the Danish West India Colonies. Nor is it alone as the friend of missions, and the promoter of negro

guished condescension and kindness, and afterwards invited to his table.

The missionary station at Friedensthal, which was established in 1751, is pleasantly situated on a rising ground above the town, which, together with a great expanse of the ocean, reaching as far as St. Jan and Tortola, is seen from the windows of the missionary dwelling. This dwelling has been lately removed to an eminence, from the valley in which it formerly lay hid, (whence the name Friedensthal, or the Valley of Peace),—a situation far from healthful, as the long rows of graves of missionaries in the adjoining burial-ground clearly testify. There rests many a servant of God, and many a faithful handmaid of Jesus, in the sure and certain hope of a joyful resurrection, when at the voice of the Son of God, the graves shall open. One of the former governors-general of these islands, Thomas de Malleville, was also buried there, at his own particular request. Friedensthal is surrounded on several sides by mountains, which, however, do not exclude the winds from the east and north, which render the present new dwelling a pleasant and healthy habitation. The congregation consists of 2082 persons, to whom, from time to time, converts from among the heathen are added, of whom there are still some to be found in the island, though in small numbers. During our stay at this place, Br. Breutel had the pleasure to baptize three adults into the death of Jesus; a solemnity which we witnessed here for the first time, and which made an impression on our minds that will never be obliterated. At the time of our arrival, the island was in the full glow and splendour of a tropical climate. Mountains and trees were covered with green, which, we were told, is not always the case, owing to the drought; the sugar harvest was in pro-

education, that his excellency is entitled to the grateful esteem of all, who desire the spiritual and temporal well-being of their fellow men; his efforts having been directed from his very entrance into office, to a progressive, but substantial improvement in the condition of the negro population. To the mission of the Brethren's Church he has ever shown himself most favourably disposed; of the schools lately established in St. Croix, for the general instruction of the negro children, he is admitted to be the founder, and he has given all the weight of his authority, to the measures which have been lately brought forward, for securing to the negroes the privileges of the Lord's day, and rendering sacred and indissoluble the marriage-bond. Should it please God to give success to his further endeavours to benefit the negro peasantry, and to render him an instrument in His hand, for their early and complete enfranchisement, his name will deserve to be held in yet greater honour. For detailed information on the foregoing interesting subject, the reader is referred to an article in the Copenhagen Journal "*Berlingske Tidende*," of the 13th of September, 1841, from the pen of Mr. H. B. Dahlerup, one of the members of the school-commission in St. Croix. An extract from this article is given in a missionary periodical, entitled "*Missions Blatt, aus der Bruder-Gemeine*," which is published once a fortnight at Hamburgh, under the editorship of Br. N. J. Holm, of Christiansfeld. The numbers in which the extracts in question are to be found, are those of the 18th January and 1st of February. The Journal last mentioned has already obtained an extensive circulation on the continent of Europe, and the variety of intelligence which it is the means of diffusing, on subjects connected with the extension of the Redeemer's kingdom, not less than the originality and instructiveness of the observations annexed, entitle it to more attention than it has hitherto received in this country. *Ed.*

gress; the hedges along the beautifully arranged and excellent highways round Friedensthal were filled with blooming aloes, and the fruits of lemon-trees lay in heaps along the road. The plantations here are more neatly laid out, than in the other Danish islands; the negro villages are all built of stone, arranged in regular streets, and some of them so well peopled, as to exceed several of our settlements in Germany in the number of inhabitants.

Such a plantation is *Great Princess*, distant from Friedensthal about an hour's walk, on which, even before the establishment of that station, Br. Fred. Martin in 1737, carried on his truly Christian labours. He was one of those, "of whom the world was not worthy, and who loved not their lives unto the death." With a disinterestedness and forgetfulness of self, which calls forth our admiration, he preached the Gospel in this and the neighbouring islands with indefatigable zeal, and gained the love of the negroes to such a degree, that their descendants to the present day venerate the spot which he selected for his burial. This spot is to be found on the plantation Great Princess, in the midst of the negro cottages; and in close proximity to it, and to the mouldering earthly remains of this highly favoured witness of Jesus Christ, has been erected the *first schoolhouse* in St. Croix, for the instruction of the not yet emancipated negro-children in reading, and in the doctrines of Christianity. Since January 12th, 1841, 130 children have assembled here every day. One of the missionaries opens the school with singing and prayer, gives them religious instruction suited to their capacity, and teaches them to read. We were moved to tears, the first time we saw this company of children kneeling down, and heard them repeat the fervent petitions, which flowed from the heart of their teacher, after him. Eight such school-houses have been erected in different parts of St. Croix, at the expense of government, and the schools placed under the direction of the missionaries of the Brethren's Church. The school-houses are large and roomy buildings, mostly erected on the summit of a hill, and can thus be seen as far and wide, as by the blessing of God, we trust their influence will extend. They are lights, which at length will penetrate the darkness, which still envelopes the poor negroes of this island, and will cheer, illuminate, and warm with the mild and benignant rays of the Gospel, many a cold and benighted heart. On Sundays, they are to be used for Sunday-schools and for divine worship, until at some future period more ample provision can be made for the latter.

The regulation of these schools occasioned many serious consultations, for which purpose we met Br. Römer, who is to act as the director of the school, and Br. Gardin from Antigua, in frequent conferences. The Brn. Sybrecht and Linke having meanwhile arrived from St. Thomas, Br. Breutel began, on the 12th of February, the conferences respecting the missionary concerns of this place, which lasted by adjournment till the 24th of the same month. Here, as at the other stations, we encouraged one another to engage in our work with renewed faithfulness and activity.—As, especially in St. Croix, the Creole language is more and more superseded by the English, and as there are very many, particularly among the young, who un-

derstand and speak nothing but the latter, a beginning has been made with delivering public addresses, at the religious services in both languages. But as the negroes, who understand the English language of common life, are ignorant even of the most ordinary scriptural and spiritual terms and phrases, a long time must elapse, before the missionaries can be certain that they are quite understood.

It was a great pleasure to us to find in this place a well-regulated *Sunday-school*, and also week-day schools, for the children living at the station, both of which are held in English. In general, the children take a pleasure in learning, and consider it as a punishment if they are not permitted to attend school.

We left Friedensthal, February 27th, and went to *Friedensfeld*, the last established missionary settlement, begun as late as 1805, and situated in the middle of the island. The road hither is pleasant, leading past the school-house and plantation Great Princess, the mother station of all the rest in this island, and ascending an eminence, affords a beautiful prospect of the interior of the island, and the mountains on the north side. Then it runs through rows of fruit-bearing bananas, past the beautifully situated plantation, Morgenstern, (Morning Star). It took us about an hour to go from one station to the other. We met with a cordial reception from the Brn. and Srs. Staude, Wedeman, and Gruhl. Our mission conferences began this very day, and lasted till March 5th.

Friedensfeld is erected on a very dry and barren piece of land, which hardly yields any pasture for cattle, and yet cost a good deal of money. It is a peculiar trial to the missionaries living here, to behold themselves surrounded on all sides by flourishing sugar plantations, while on their small and bare plot, hardly anything will grow. But, while this place produces little for the nourishment of the body, it is on the other hand, the most prosperous spiritually, containing the largest congregation, there being here no less than 2288 persons under the care of the brethren. On the following Sunday, when the Lord's supper was administered, we wished that all our brethren and sisters at home, and all the friends of our mission, could have seen the church besieged by white-dressed crowds, before the service began. The lame and the aged had been brought in carts. Notwithstanding the great concourse of people, such a silence prevailed, that one could perceive, that they had come hither for the purpose of attending a sacred ordinance, with the subject of which their mind was deeply impressed. On another Sunday the attendance of more than 300 children at the Sunday-school afforded us equal pleasure.

From the dwelling-house at Friedensfeld, which stands in an open situation, there is a pretty view of many plantations, some of which have a picturesque appearance. An extensive plain runs between the ranges of mountains in the north and the hills of the south, and is covered with sugar fields, as far as the eye can reach; sugar being the only product and article of trade on the island. From Friedensfeld you can count thirty-eight sugar mills, which, when at work, convey the idea of very great activity. We visited one of them, and found a confirmation of the remark, that the danger to which the

negroes are exposed, in attending to them, *viz.* their fingers being caught between the rollers, so that nothing but instantaneous amputation of the arm or hand can save them from the most dreadful death, can hardly befal any but the most careless.

Hence we visited the school-house on the plantation La Vallée, on the north side of the island, which was still in an unfinished state. We were agreeably surprised by the natural beauties of the sea-coast, along which we sailed; but still more by the kindness and hospitality of some owners of plantations whom we had the pleasure of meeting.

On the 9th of March, we set out for the west end of the island, which afforded us an opportunity of seeing many new scenes of fertility and beauty. The island is traversed lengthwise by perfectly straight and excellent high roads, planted on both sides with cocoanut and cabbage palm-trees, which greatly add to the beauty of the landscape. We passed two school-houses, Diamond, which was yet incomplete, and Concordia, where Mr. M'Farlane, a native of the colony, and a pious and gifted schoolmaster, is employed as teacher by the missionaries of our church. We were much pleased with his skill in imparting instruction.

Having spent two hours and a half in travelling, we came to *Friedensberg*, the only missionary station we had not yet seen. Here the Brn. and Srs. Popp and Kleiner care for the negro congregation, consisting of 2112 persons. They also received us in much love, and the next day we began our missionary conferences, which lasted till March 17th.

Friedensberg is situated on an eminence, contiguous to the town of Friederichstedt, and commands a fine view of the town, a great part of the west coast, the road-stead with the shipping, and the ocean, as far as Porto Rico. The situation is pleasant and healthy; but the reflection of the rays of the sun on the surface of the sea, and the white streets of the town, produce a very unpleasant sensation in the eyes, which is very troublesome, both in and out of town, especially at noon. The reflection of the light of Venus on the surface of the sea, is as bright here as that of the moon in our native land.

The well built church at this station we had the pleasure of seeing several times quite crowded, and a large number of children in attendance on the Sunday-school, which is also frequented by many adults. These take great pains to learn to read, and listen attentively to the addresses delivered to them in a style suited to their capacity. We were so much the more pleased with this numerous attendance, as there is an infant school at Friederichstedt, and a very numerous Sunday-school in connection with the English Church. It struck us as something remarkable, that in this latter school, the children of Europeans and of coloured people sit promiscuously, in order that, according to the expression of Miss Ruan, who benevolently superintends this school, "this institution might, as much as possible, resemble heaven, where no distinction of colours is to be found." We noticed here respectable gentlemen and ladies, planters in the island, who did not think it beneath their dignity to assist in teaching in this Sunday-school. This liberal, Christian disposition among

the white population, prevails more here than in the other Danish islands, and it is owing to this very disposition, that on some of the plantations, an hour in the morning once a week, has been granted to the labourers, for the purpose of receiving religious instruction from one of the missionaries. We were sorry to find our esteemed friend, the Rev. Mr. Luckock, the clergyman of the English Church, so indisposed, that he was on the point of putting into execution, his long entertained design of returning to England.

The congregation at this station, which was begun in 1757, stands in particular need of being addressed in English at their religious meetings. The Brethren's missionaries were long sensible of this, and would gladly have made an alteration in this respect, had not the wish been entertained by many persons in authority, till within the last few years, that the Creole language should generally be retained; besides it would have impeded the often necessary changes of missionaries from one station to the other, if different languages had been in use at the different settlements. Now the English language is universally introduced in our churches and schools in St. Croix, and government itself promotes its general adoption.

Our visit to the School-house, Mount Victory, a good hour's walk distant from Friedensberg, led us through the highly romantic Hickory Valley, the sides of which are formed by some of the highest mountains of the island. Here nature appears in a truly magnificent form, which was quite unexpected in this small and fruitful isle. At Mount Victory, Br. Kleiner intended to open a school the next week.

It now became necessary for us to return again to St. Thomas. We therefore repaired, in the first place, on March 18th, to Friedensthal, where during our absence, Br. M'Intosh and his wife, both persons of colour, who had been sent for from Antigua, had arrived, in order to take charge of the schools at Peter's Rest and King's Hill. It was a very encouraging thought to us, that the time had at length come, when we could avail ourselves of the services of native assistants, in caring for schools and churches, from a people to whom we have so long preached the gospel. Br. M'Intosh is rather a young man, and full of ardent desire to serve the Lord.

After staying several days at Friedensthal, we set sail for St. Thomas in the afternoon of March 22d, and having landed at 10 o'clock P. M. we repaired immediately to Niesky. Here it pleased the Lord to lay Br. Häuser that very night on a bed of sickness, by which he was rendered for some time quite unfit for work. Br. Gardin having returned from a visit to St. Jan, waited here for the sailing of a ship for Antigua, whither he returned about this time accompanied by our most cordial thanks and best wishes. After Br. and Sr. Breutel had arranged some matters at New Herrnhut, and Br. H. had recovered, our general missionary conferences began on April 1st, and our sittings were continued till April 6th.

We had now entered the Passion-week, and rejoiced greatly to see the meetings usual among us at this solemn season, so exceedingly well attended, that the church could not contain all that came. The Lord blessed the contemplation of his sufferings and death, and showed us great mercy in these days. "Lift up thine eyes round

about and see; all they gather themselves together, they come to Thee; thy sons shall come from far, and thy daughters shall be nursed at Thy side. Then Thou shalt see and flow together, and Thine heart shall fear and be enlarged; because the abundance of the sea shall be converted unto Thee, the forces of the Gentiles shall come unto Thee." (Isaiah lx. 4, 5.) This passage of Scripture was particularly impressed on our minds, when on Good Friday, we were kneeling in spirit under the cross of our Redeemer, and while fervently thanking him for his unspeakable love to us, we also prayed "Grant that we may never lose the comforts from thy death; Have mercy, O Lord."

After a number of negroes had voluntarily cleaned the church on Great Sabbath, it was ornamented with flowers and branches of plants, such as we had before only seen in green-houses. To the praying of the Easter Litany in the burial-ground, so great a number of people came, that we were afterwards excited to thank the Lord that no disturbance had occurred.

The time for the meeting of the superintending conference for the mission in the Danish West India islands having arrived, the members of it met at Friedensthal in St. Croix. Its sittings began April 19th, with fervent and confident prayer to the Lord, whom we have the favour to serve, and we experienced during the sometimes difficult and serious deliberations on which we then entered, and the results of which were to be the rules of our future proceedings, the truth of the text of Scripture appointed for the day when we opened our conference: "With us is the Lord our God, to help us." (2 Chron. xxxii. 8.)

On the 4th of May, Br. Breutel was enabled to conclude these conferences with fervent prayer and thanksgiving, and thus to finish his official labours in the West Indies. Br. Sybrecht having obtained the permission of the mission board, laid down the office he had held, and Br. Häuser was introduced as president of the superintending conference of the mission, and warden of Friedensthal, and commended to the blessing of God.

Br. and Sr. Breutel remained with the missionary family till the 25th of May, when they took a cordial leave of the missionaries, and returned to St. Thomas in a royal brig of war, which the Governor-General had been pleased to place at their disposal.

May our gracious Lord and Saviour crown the labours of his poor and unworthy servants, during the important period which this rehearsal embraces, with his abundant blessing, so that the end of this visitation may be fully answered, and fruit be produced to the glory of his holy name!

[From the "Periodical Accounts," &c.]

II.—FUND FOR THE LIQUIDATION OF THE DEBT ON THE BRETHREN'S MISSIONS.

In the remarks appended to the Circular of the mission-board, which accompanied the statement of accounts for the year 1841, there

is an allusion to an intended effort of the committee of the Brethren's Society for the Furtherance of the Gospel, to raise a Special Fund for the liquidation of the very large deficiency at that time reported. The effort was shortly after made, in the form of an earnest and affectionate Appeal to the members of the Brethren's Congregations in Great Britain and Ireland, to whom a letter was addressed, in the name of the society, inviting their early and active co-operation in this good work. The letter in question, though printed for immediate distribution, did not appear at the time in the pages of the Periodical Accounts. The committee were satisfied to leave it in the privacy which appeared for the time to suit its character, not however without the earnest prayer and the believing hope, that the object of their application might find favour in the sight of their brethren, and that in due season, they might be enabled to call upon their esteemed friends, not only to rejoice with them, but also to afford them once again their kind and effectual help. After the lapse of six months, they are enabled to state, that the divine blessing has not been withholden from their humble endeavour to serve the Redeemer's cause, but that a larger measure of it has been graciously bestowed, than they had ventured to anticipate. Under a deep sense of gratitude to their gracious Master, for this further token of His favour to the society, at so interesting an epoch in its history, the committee would now bring their Appeal under the kind notice of the readers of the Periodical Accounts; and, in so doing, give thankful expression to the sentiments and feelings, which have been excited within their breasts, by a review of the many and undeserved mercies received by the society at the hand of the Lord, and by the remembrance of the generous and disinterested aid afforded to it during the progress of its labours, by Christian friends and servants of every denomination.

London, Dec. 21, 1841.

Dear Brethren and Sisters:—On the 19th of November last, the Brethren's Society for the Furtherance of the Gospel, celebrated the Centenary Anniversary of its institution, in fellowship with the members of the congregation in London, and many Christian friends of various churches. On this occasion, a retrospect of the origin of the society, and of its progress and operations during the past 100 years, was communicated, of which the most striking and instructive portions were, a letter, written in 1768, by Br. James Hutton, giving an account of the rise and the renewal of the society, and describing its object and constitution; and one addressed to its members by Bishop Spangenberg, in the year 1771, on the subject of the proposed mission among the Esquimaux in Labrador. The reading of this document excited a very lively interest in the minds of all present, and some of our Christian friends testified their sympathy and good-will, by special donations in aid of our mission-fund.

While engaged in retracing the way, by which the Lord has led us, and in reviewing the wonders of grace which He has wrought, by means of such unworthy instruments, we have been led to exclaim with the Psalmist,—" What shall we render unto the Lord, for all

His benefits towards us?" and with him also to answer, "We will take the cup of salvation, and call upon the name of the Lord. We will offer the sacrifice of thanksgiving, and pay our vows unto the Lord, in the presence of all His people." (Ps. cxvi. 13, 14, 17.) This sacrifice we have brought, these vows we have paid, while assembled with his servants in His hallowed house: and we believe, that both have been graciously accepted. But we would gladly do something more, to show our gratitude to our blessed Lord and Saviour. We would testify by deeds, as well as by words, that the principles and practice of our forefathers are still dear to us, and that the spirit which breathes through the letter of Br. Spangenberg, and which characterized the proceedings of our early brethren, has not wholly departed from us. "Now it is in our heart, to bring an offering unto the Lord," as well as to make a covenant with Him, and we feel, that an opportunity for the satisfying of this desire is abundantly afforded to us by the circumstances, in which our missionary work is placed at the present juncture.

By the circular and statements of the mission-department of the Unity's Elders' Conference, you will perceive, that the several funds intrusted to their administration, were deficient at the close of the year 1840, to the amount of more than £7000. The announcement of this fact, at our late anniversary, seemed at once to point out to us the way in which our feelings of gratitude and love to our Redeemer might show themselves. When we further considered, that this deficiency has been mainly, if not altogether, occasioned, by the inadequacy of the means provided for the extension of the work of the Lord, in the colonial dependencies of Great Britain; that our society was renewed in 1768, with a special view to the support of that work, and that an abundant blessing from on high has marked its progress,—we felt that there was the greater call upon us for the effort we were disposed to make, for the liquidation of this heavy and embarrassing arrear. At a meeting of our committee held on the 13th instant, a resolution was therefore unanimously taken by the members present, to enter into a subscription among themselves, for this special purpose, and to address an affectionate appeal to their brethren and sisters, to assist them in this labour of love. The former part of this resolution they have already carried into effect, by individual contributions amounting to £196; and though this appears but a small sum, towards the accomplishment of so great an object, they believe, that by the blessing of the Lord upon the free-will offerings of your liberality, it will be increased to an amount which may render effectual service.

We are persuaded that you will be ready to unite with us in this good work, and that you will contribute willingly and cheerfully of your substance, for the service of our Lord and Saviour, remembering that all that we have is His own, and He gave *Himself* for us. Besides the constraining and universally applicable motive to liberality, we have surely, dear brethren and sisters, the following special inducements to exert ourselves, on the present occasion.

1. The conviction, "that God himself hath so brought to pass, that this affair falls into our hands, not as a burden, but as a particu-

lar blessing to us. It shall now appear, not only to the church of Christ, but also to the world, what love we have for our dear Saviour —for His work—for our brethren—for the heathen." (From Spangenberg's Letter.)

2. The belief that our feeble efforts will be seconded by the members of our Church, on the continent of *Europe*, in *North America*, and in our numerous *missionary stations*, especially those in the *British West Indies*. (2 Cor. ix. 2; Heb. x. 24.)

3. The hope, that our Christian friends who, for a quarter of a century, have borne so large a share of the financial burden of our missions among the heathen, will be hereby encouraged to fresh exertion, and that the kind and generous assistance of these truly Macedonian brethren, will, as hitherto, supply that which was lacking to us, and on our part. (1 Cor. xvi. 17; 2 Cor. xi. 9.)

As every ordained minister of our church is, by virtue of his office, a member of our society, we feel assured, that each will gladly consent to be the medium of transmitting your donations, be they large or small, to our treasurer in London, by whom they will be faithfully paid over to the brethren of the mission-department, in the Unity's Elders' Conference, towards the liquidation of the debt, which presses at this time so heavily upon them.

We have felt impelled, dear brethren and sisters, thus to address you, on the occasion of the Centenary Jubilee of our Society; and in conclusion, beg to avail ourselves once more of the sentiments and language of Br. Spangenberg, for our mutual encouragement. "If we can, by such a collection as that proposed, raise the money wanted, it is, to be sure, the best way. Who knows, but God may give it into our hearts and hands to do so; and if we succeed, we will let our brethren and our elders know, that they may thank God with us. Our good Lord, whose generosity is without limit, will show, even on this occasion, how much he values the offerings of his children, made out of love to Himself and his servants."

Accept, once more, dear brethren and sisters, a cordial salutation, and believe us to remain, in the fellowship of our Lord and Saviour,

Your unworthy, but faithful brethren,

The Committee of the Society for the Furtherance of the Gospel among the Heathen.

P. La Trobe, *Secretary.*

Before the close of the year 1841, the foregoing letter was extensively circulated among the members of the Brethren's Church in the British Islands. The suggestion which it contained, was received with great kindness and cordiality, by the several congregations and their ministering servants, and measures were promptly taken to carry it into effect at the earliest possible period. A special subscription was opened for the purpose recommended in the Appeal, viz. the liquidation of the existing debt; and, in the majority of instances, so generally and liberally supported, that the Committee have now the pleasure of announcing the receipt, or the promise of contributions, to the amount of nearly £1,000, derived from about twenty congregations, whose members are, for the most part, few in

number, and poor in this world's goods! Meanwhile, a similar invitation has been addressed to our missionary brethren in the British West Indies and their sable flocks, and so cordially responded to by both, as to encourage the hope, that, before the end of the year, a considerable addition may be made to the fund, from this interesting quarter. On the continent of Europe, there are also indications of a disposition to second the effort of the Society.* Nor are these the only pleasing results, to be at this time reported. The Committee of the London Association, to whose spontaneous and unwearied zeal, our missionary cause has, for a quarter of a century, been so greatly and in so many ways indebted, have once again come forward with a warm and earnest appeal on behalf of the object, which the society has so much at heart. This appeal contains a brief but interesting outline of the case, and an energetic call for speedy and effectual help; and it is truly gratifying to be able to state, that the subscriptions, already received, as the first fruits of it, exceed in amount the sum of £500. While thus gratefully acknowledging the zeal and liberality of their Christian brethren, both within and without the pale of their own church, the committee of the society would earnestly and respectfully solicit the continuance of the effort now in progress, for the removal of the burden which presses so heavily on the missionary finances of the Brethren's Unity, and fetters the activity it would gladly exert, for the furtherance of the gospel among the heathen. At the same time, they would venture to express the confident hope, that once relieved from existing embarrassments, the directors of the Brethren's Missions will not soon have occasion to renew the application for extraordinary aid, which they are now reluctantly compelled to address to their friends and benefactors. Having thus stated their case and preferred their suit, the committee desire to commend both to the favour and blessing of "Him, whose are the silver and gold," in whose hand are the hearts of all His servants, and who has declared by the pen of one of his inspired Apostles,—"that where there is a willing mind, it is accepted according to that a man hath, and not according to that he hath not."

III. WEST INDIES.

[From "the Periodical Accounts," &c.]

The latest accounts from this extensive field, afford pleasing evidence of the interest generally excited by the communication of the society's Appeal on behalf of our embarrassed mission funds. Both the missionaries and their sable flocks have displayed a willingness, to second the efforts of their brethren and friends in this

* May the good example given by our brethren in Great Britain, in their exertions for the liquidation of the large deficiency alluded to, incite our brethren in the United States, to make similar efforts. It may be interesting to state, that, in consequence of an effort made in Salem, North Carolina, in the early part of last year, the sum of $1154, had been contributed in aid of the United Brethren's Missions. (Editor of the Missionary Intelligencer.)

country, by special contributions towards the extinction of the debt, such as cannot but encourage the hope of a very favourable result. The example herein set by the missionaries in Jamaica, can hardly fail to exercise an influence equally extensive and beneficial. Of the progress of the missionary work in the several islands, much interesting information will be found in the subjoined letters. Several facts stated by Br. Davies, of New Fulneck, in Jamaica, tend to prove that the congregation attached to that settlement is becoming more and more capable of enjoying the privileges of a well-constituted church of Christ; while the letter from Br. Ricksecker of Basseterre, in St. Kitts, records a special visitation of grace, vouchsafed by the good Shepherd to the lambs of his flock.

From Antigua, the information communicated by Br. Westerby, concerning the beneficial effects of the preaching of the gospel—the influence of sacred psalmody, and the progress of Christian education, is alike cheering and instructive; while the particulars contained in the letters from the Brn. Ellis, Humberstone, and Titterington, of the blessing vouchsafed to the labours of our brethren in Barbadoes and Tobago, are well calculated to strengthen the belief, that the Lord has still work for the Brethren's Church to perform in those islands.

JAMAICA.

EXTRACT OF THE DIARY OF FAIRFIELD, FOR THE YEAR 1840.

January 1st.—On this first day of the new year, we met at eleven o'clock for a public service, which Br. Heath held; the meeting was enlivened by the cheerful voices of the Refuge girls, singing two appropriate anthems. After the same, we had a love-feast for our helpers, chapel-servants, and other servants of the church. Six brethren were received as helpers, and commended to the Lord for His blessing. They were particularly reminded of their duties, and of their great responsibility, as under-shepherds of the flock. The brethren Heath and Straubel also addressed them, and reminded them of the zeal and devotedness of our first brethren at Herrnhut, who sent out missionaries to the heathen, when they themselves were but 600 in number. One might suppose that out of 2500, who form this congregation, some would be found willing to return to Africa with the gospel of peace. But we must have patience.

5th, Sunday.—A very large congregation assembled to day; Br. Heath preached in the chapel, and Br. Blandford in the shed. Br. Zorn officiated at Newfield, and had also a large congregation. On the road, one of the sisters complained that her husband had turned her out of doors, and a little further on, the helper came with a

complaint that one of the members had been beating his wife a day or two before. Alas! for the ungovernable passions of some of the people!

6*th*.—Br. Heath rode to Nazareth, to re-open the school there; about fifty children attended. The school is now conducted by a black young man, who is very ardent and persevering, and, we hope, will become very useful, and by one of the rescued Africans, who was taken under Lady Mulgrave's patronage, and placed by her ladyship at the female Refuge at Fairfield.

8*th*.—Br. Heath kept the funeral of the old helper-sister Mary Ann, at Pepper. She had been complaining a long time, and on Sunday last, while the people were at church, a gathering in her throat broke, and she lost so much blood, that she grew weaker and weaker, till the Lord called her home to himself. She had been a faithful and exemplary helper.

9*th*.—Br. Heath and Br. Straubel were busily occupied in speaking with our communicant brethren. Br. Zorn kept a meeting at Hatfield, about three and a half miles from hence, where we have begun a school. About seventy persons, nearly all strangers, attended and appeared interested.

12*th*.—A blessed communion was celebrated with about 260 persons.

23*rd*.—Br. and Sr. Zorn went to Newfield for two or three weeks, to see the people in that district, and to be near the workmen at the chapel. When they arrived there, they found no chairs and no cooking utensils. These articles had not yet arrived from Fairfield, and after waiting some hours, the tidings came that the little cart had broken down on the road. The negroes kindly volunteered to go and fetch the things, so that towards evening they got them, and by hunting about the old house they found a broken chair or two. The children had got partially wet in coming, but as the weather cleared up, they dried their clothes by sitting in the sun.

24*th*.—Early this morning, the people began to come to speaking. When we came over, we thought, from the great scarcity which prevails, that ground-provisions could not be obtained for love or money; but the Lord provided. Our people brought us as presents more yams, plantains, &c., than we could consume. They said, on our thanking them, "Never mind, missis, if you will only come to us, we will never let you be without."

26*th*.—Went over to Ryde mill-house, and kept the meetings there, as there are no accommodations at Bethabara. The place was full, and some stood outside. Some sat on stones, others on pieces of board, others perched themselves on the great rollers and wheels, —but we felt very happy in the Lord, who "dwelleth not in temples made with hands." Our friends at the Ryde, Mrs. Newman and family, were very kind and obliging.

29*th*.—Breakfasted at Snowden with Rev. Mr. Littlejohn and his family, and met there Mr. and Mrs. Newman, of the Church Missionary Society. When we returned, we found many people waiting for speaking; they brought us yams, plantains, pine-apples, oranges, bananas, eggs, &c., so that we had an abundant supply.

February 2*nd*, *Sunday*.—On this day, we had a happy and blessed confirmation of twenty-eight persons. May they all be preserved to the heavenly kingdom! The candidates for confirmation answered all the questions put to them in public, after the manner of our home congregations, very satisfactorily. It is indeed interesting to see so many professing their faith in Jesus, some of them, whom the Devil had kept in his power till their heads were grey. Oh! it is delightful to labour in this vineyard of the Lord! When all was over, including the speaking with some old and infirm, preparatory to the Holy Communion on the ensuing Sabbath, it was late, and we dined by candle-light.

10*th*.—To-day was the funeral of old Robert Cohen, at Hope. The day before, (Sunday,) he asked the friends about him, where they were going? and when told "to the Lord's Supper," he exclaimed, "To-morrow I shall enjoy it in heaven!" He had previously made a proper and sensible distribution of his property. On the last morning of his life, he had a chair taken out before the house, and sat there some time, warming himself in the sun; he told his wife he was going to die, but she must not fret nor cry about it, but remember the Lord. He then began to feel faint, and was led into the house. While his clothes were being changed, he grew weaker and weaker, but continued praying: "Oh, my dear Saviour, remember me a poor sinner! forgive all my sins! take me to your right hand! take thy poor sinner to thy right hand!" When he could scarcely hold up his hands any more, he begged his friends to prop up his arms, and so he continued to pray, till his spirit took its flight; and this took place while they were still dressing him.

23*rd*, *Sunday*.—Prayer-day. One female was baptized into the death of Jesus, and in the congregation-meeting several were received, and three were re-admitted, who had absented themselves for nearly eight years.

March 4*th*.—Engaged this week in speaking with the communicants. One old sister said, "Missis, we no able to thank our Saviour, for his goodness to we. Now we free, we go and come just as we like; no one trouble we. We no able, we no able, to thank our Saviour enough; if we work off the skin off our knee, we no pray enough to Jesus; Him *too* good to we. When we sick, who we got but Jesus? We cry to Him, do Massa, look upon we poor nagur; help we! Him we 'pend 'pon for ebry thing."

5*th*.—Br. Blandford kept the meeting at Hatfield this afternoon; he was much pleased; more attended than the room could hold. The school also increases.

7*th*.—Br. and Sr. Straubel went to Nazareth, to speak with the communicants there, previous to the Lord's Supper.

25*th*.—Br. Zorn went to see after the work at Bethabara Chapel, and visit some people in that vicinity. He returned after eight o'clock, wet with the night-dew, and fatigued in body and distressed in mind, at the conduct of some of the people who attend us.

29*th*, *Sunday*.—In the congregation-meeting, we had the grief to be obliged to exclude a number of our people for immoral conduct.

April 10*th*.—Br. and Sr. Zorn and family paid a visit to Br. and

Sr. Prince at Lititz. Next day the brethren rode out to see the spot where the people near Ballard's Valley wish to have a school.

16*th*, *Maundy-Thursday*.—The reading meeting in the afternoon was not attended by so many as we had hoped. In the evening, our helpers, chapel-servants, and other office-bearers in the church partook of the Lord's Supper. Oh! what a delightful and happy meeting it was! At the conclusion, Br. and Sr. Heath, who are about to remove to Nazareth, were commended to the prayers of the congregation.

17*th*, *Good Friday*.—A blessed day! the people seemed very attentive; the anthem was sung, "When I survey the wondrous Cross!"

19*th*, *Easter*.—We met as usual by break of day, in the burial-ground, to pray the Litany for this day. The people were mostly dressed in white, and it was a most interesting sight. Returning to the chapel, we walked in procession, and sang the hymn "Glory unto Jesus be!" The chapel was nearly full, though so early.

21*st*.—A quarrel to settle between a young couple married only eight weeks ago; the wife declared, she would not return to her husband, in spite of his entreaties, but at length she got into better humour.

26*th*, *Sunday*.—Festival of the widows. At their speaking some related how they had been persecuted in old times. "Missis," said one, "the bilboe (stocks) was my bed many times, and many times I was flogged for coming to church. One time, Busher come and throw down a bundle of lancewood switches before me, saying he was coming to flog me. I said, 'Massa, what make you flog me! what me do?'—He said, 'I'll flog your Saviour out of you.'" Another sister was laid down, and all the children had switches given them to switch her. At the love-feast, eighty-five widows were present.

May 1*st*, *Friday*.—Many of the single sisters came to speaking. The missionary's wife is very strict and very plain with them, as is required by the customs and habits of the country. We afterwards kept a love-feast for the single sisters and elder girls. None were admitted who had the least charge brought against them, and none but those who had been strictly examined by the helper-sisters. At the chapel-doors, strict charge had also been given, to admit none whose character had ever been questioned.

15*th and* 16*th*.—At Newfield—speaking—speaking—speaking—much pleasure with the people—they were very attentive. They were much pleased, that a chapel is to be built so near them. Some of them formerly went as far as Old Carmel to service, a distance of twenty miles, and travelled day and night to go and come.

19*th*.—Br. Zorn visited at several places, and at Sherwood kept a meeting for the people in the mill-house. The people were rejoiced to see him, and some of the neighbours came in too; and the overseer several times begged, that such visits might be frequent.

20*th*.—Called to see the Rev. Mr. Littlejohn, and he kindly handed me the sum he had collected among his congregation, towards Bethabara Chapel, amounting to £22 currency. This is a pleasing proof of the good feeling existing between our respective churches.

23*rd*, *Saturday*.—Br. Zorn examined the candidates for confirma-

tion closely, and for the last time previous to their being admitted to that ordinance. Two old men of the number appeared still so ignorant, that Br. Zorn was reluctant to admit them. On taking them alone, however, they gave more satisfactory evidence that they had some conception of the Lord's Supper, so that they were admitted. One of them said, "Me lie, me curse, me tief, me do ebry thing bad. Jesus die for me; Him nail to the cross, Him punish for me; me hungry to come to Him table, to remember Him."

24*th*, *Sunday*.—Was the solemn confirmation of these brethren and sisters, forty-eight in number. May they walk worthy of their calling!

June 6*th*, *Whit-Sunday*.—Br. Zorn preached, and to those who could not be accommodated inside, our Christian friend, Mr. Tomlinson, read a discourse outside. Br. Straubel was at New-Eden, and Br. Blandford officiated at Lititz, in the Savannah.

14*th*.—There is at present a great scarcity of ground-provisions, which makes the supply of our large establishment, including the Female Refuge School, very difficult, and a matter of serious anxiety.

26*th*.—At ——— was very rudely treated by the overseer, after having kept a short address to the old and infirm on the property. He said, "Praying was all very well, but Friday was no day to pray. Everything in its right place, &c." Was the more surprised, as the overseers are now in general kind and attentive, and rather encourage the visits of the missionary than otherwise.

July 18*th*.—Poor M. J. came to "speaking." What a miserable object she is! one of her feet is half eaten away, and the other is going fast. Still she works for her living, and to support a boy, whom she had some years ago by a sinful connection. We gave her a trifle out of the poor's box. What a comfort it is to us to be able, in a small degree, to help such miserable objects! There are not a few such, who depend on precarious charity. As yet, the great change in the condition of these people is not so far advanced, that any public provision is made for these wretched objects. No doubt, when society is more settled, their case will be taken into consideration by the vestries and other public authorities; but at present they suffer great privations, especially as from the drought and the uncertain tenure on which the negroes hold their grounds, a very limited supply of provisions is to be obtained; indeed, in some parts, ground-provisions can scarcely be obtained for love or money, and the population subsists on foreign wheat and corn.

20*th*.—An address was delivered to our people by Mr. Candler, of the Society of Friends, who, with his wife, had come to us on the preceding day. They are worthy, benevolent people, and we were pleased and edified with the company. Mr. Candler's discourse was truly evangelical; and we felt one in heart, on the merits of a precious Saviour. Our friends were much gratified with the Female Refuge Institution, and left a donation of £10 sterling towards its funds.

26*th*, *Friday*.—New-Eden being without a stated minister, Br. and Sr. Zorn went down to speak with the people and administer the Lord's Supper. They were occupied there the greater part of the

two days, and were pleased with the state of mind of many of the old, blind, and infirm, of whom there are not a few.

28*th*, *Sunday*.—About 180 persons partook with us of the Holy Communion at New-Eden.

August 3*rd*.—Both our tanks were quite dry, so that our washer-woman had to carry the clothes to the spring to wash! What a blessing it is, to be within a mile and a half from a spring. In this season, some of the people have to go eight or ten miles for water. It is a year of uncommon drought.

11*th*.—The examination of the children, previous to the 1st of August, having been omitted, we examined them to-day, and encouraged them to industry and perseverance. We gave them a love-feast, and distributed sundry little rewards among them.

20*th*.—So many came to speaking, that we had no time to eat, and several of us felt quite exhausted.

September 10*th*.—A white negro (Albino) came to speaking. There are a few such, with light eyes and weak vision, and of a freckled white appearance. This man's parents were both black; he is not able to endure work in the sun, but engages himself as groom.

November 27*th*.—Br. and Sr. Zorn had the grief to see their beloved little daughter, Caroline Lydia, breathe her last in their arms, after a convulsive fit of eight hours duration. She was apparently not very ill, and ran about all the morning lively and cheerful, and within an hour of being taken with the fit, she was singing, "Hosanna!" Her age was only twenty months. May this affliction be sanctified to the parents!

December 1*st*—7*th*.—Br. Zorn was very ill this week, and the doctor was often in attendance. We were grieved to hear of the death of our respected friend Dr. Davy, custos of this parish.

24*th and* 25*th*.—The Christmas festival was celebrated with the usual solemnities; and we trust that the incarnation of Jesus was a comforting and cheering event to many among us.

At the close of 1840, the congregation at Fairfield consisted of—Communicants, 860; Baptized and Communion Candidates, 390; Children, 660; New People and Candidates, 537; Total 2447. Fifty less than last year, which is owing principally to the removal of a number of our people to a distance, or to other congregations.

JACOB ZORN. CHR. G. STRAUBEL. W. S. BLANDFORD.

EXTRACT OF A LETTER FROM BR. JACOB ZORN.

"*Bethabara* (*Isle*,) *January* 25, 1842.

"DEAR BROTHER:—I am not able to-day to repay you line for line, your two favours of December 1st and 15th. We came hither this morning, for a fortnight's visit, and the people have crowded upon us to 'speaking,' so that not much time is left for writing. Your account of your tour in Scotland interested me much, and we thank God with you, that by His blessing so much was accomplished by means of it, for the relief of our financial embarrassments. It must have been a pleasure to spend so much time in the company of a man like James Montgomery; the few hours of his society that fell to my lot

at Manchester, in October, 1836, will always be remembered by me with pleasure. The assistance kindly granted to our school-fund by the Colonial Secretary of State, is also a matter of congratulation. From the beginning of this year, 1842, we hope our Jamaica expenditure will be so much diminished, as to give you time to recover yourselves a little. In future, we shall probably be able to meet our own expenses in the island, and even to defray some part of the charge for the annual supplies from England, at least we are making an effort for this purpose among our people. There is no heavy work to be undertaken, excepting New-Eden Chapel; and that must proceed no faster than we have the means. The cession to us, by the trustees of the Mico Charity, of *Chantilly* school-house, will be of essential service to the congregation at New Carmel, near which it is situated."

"*Fairfield, March 15th*, 1842.

"The 'Retrospect' of your Society's history, of which you furnished some copies, has done good, and we hope will do more. Our excellent Governor, whom we are about to lose, by his return to England, very kindly sent me £30 sterling, towards our mission-debt, which we missionaries made up to £100 among ourselves, by diving to the bottom of our purses. Our negro flocks will, I trust, make an effort, and raise the sum to at least £500. If we succeed herein, it will be, as you correctly remark, a fine testimony to their value of Christian privileges. Indeed, I think we must do our people the justice to state, that most of them give largely, in comparison with their means. It is by economy and frugality, that they are able to accomplish what they do. Their household expenses have not increased with increased prosperity; they are generally satisfied with their former fare and former clothing, and by this means they have the ability to give. Br. and Sr. Spence we are looking for every day. At our conference last week, Br. and Sr. Blandford, and Sr. Möhne were appointed to New Hope. May our Saviour bless their labours, and be with them to guide and counsel them. They enter on their work with zeal and devotedness. The chapel is well attended, and the school numbers near 180. I believe as many or more than it could boast, in its former best times. Br. Kiergaard's health is still precarious, and Br. Elliott is enfeebled by repeated attacks of fever; nevertheless we are thankful that they are not altogether laid up."

FROM BROTHER D. DAVIES.

"*New Fulneck, Jan. 25th*, 1842.

"Dear Brother:—I am sorry your welcome letter has been so long unanswered. You are no doubt aware of the heavy sickness that befel me during the autumn of last year, and which threatened to prove fatal. Though the God of all grace blessed the means used for my recovery; it was many weeks before I was able to resume any part of my duty. It was otherwise with your dear brother; the Lord, in whose hands our breath is, thought fit to take him to himself. During my sickness he attended me faithfully night and day for about a week, and was a great comfort to me. His loss is

sensibly felt throughout the whole of this neighborhood; and there is not the least doubt, that, if he had been spared, he would have had a very extensive practice, as he had already gained the confidence of all the white people by his skill and unwearied attention to his patients. But what can we poor mortals say to such a dispensation? Surely 'it is the Lord,' and we must be dumb. Most of our brethren have been laid up. Br. Kiergaard's health is still in a very precarious state; he is now travelling about our stations for change of air. We are in great want of labourers: for several Sundays during my sickness, our kind friend Mr. Farquharson had to read a discourse for me; it was at his hospitable house, that I spent some time to regain my strength, and met with every Christian kindness from its inmates.

"We are now making preparations to lay the foundation-stone of our chapel-school at Springfield; the sawyers are at work, and the shingles are nearly ready; we have come to the resolution to make it the same size as our church here, 60 by 32 in the clear, the walls to be built strong, and entirely of stone and mortar, we have no doubt, we shall be able to raise the remainder of the money in the island, for it is of no use in these days to build small places of worship, as we have in a few years to go to the expense of enlarging them. Last year we kept, for the first time, a memorial-day for unmarried men and youths; we were able to muster 98, and were glad to see so many, whose moral character had been such as to entitle them to the privilege. Our congregations here are becoming more assimilated to those at home; it is now time that they should enjoy the same privileges, for they are gradually advancing in intellect. We have in general a very crowded congregation; although we had the church enlarged by galleries, there are still many who have to sit outside, under the shade of the mango and lime-trees. In respect to our schools, I may add, that here, at New Fulneck, the school clears itself, though we are sadly in want of rewards, as a kind of stimulus to the children; all that we have had as yet, being a few from some of our friends in Ockbrook. Last year, Sr. Zorn gave us some from a bag they had received from England, and our kind friend, Mr. Daughtrey, furnished us with a small parcel of little books, but our stock is now quite exhausted. We should be very thankful, if you could intercede with some of our benefactors at home to send us a few trifles as rewards; this is the first time I have been under the necessity of asking a favour. The schools at Springfield, and at Middle Quarters, are in part supported by the ladies, but last year, they fell short by one half, which we were obliged to make up from the mission; if this should happen again we shall be under the necessity of making a public collection, rather than the mission-fund should suffer; for we know it is already greatly in debt.

"D. Davies."

A very interesting feature of the intelligence, which we have at this time to communicate from our West Indian field, is the earnest desire, which appears to have been awakened in the hearts, both of our missionary brethren and their negro converts, to do something for the spiri-

tual benefit of Western Africa. The remarks made and the facts stated by Br. Zorn, in reference to this subject, will be read with lively satisfaction, by all who feel for the state of darkness and degradation, in which the inhabitants of that deeply injured portion of the world have been so long involved. The institution lately established at Fairfield, in Jamaica, under the name of the *Manual Labour and Training School*, bids fair to be very useful, in preparing coloured and black labourers for missionary and school-service on either side of the Atlantic. It is herewith affectionately commended to the remembrance and prayers of our brethren and friends. Br. Zorn's request for a little assistance from home, in carrying forward this work of faith and labour of love, we are assured will not be passed by unheeded.

The benevolent attention of the friends of missions is once more earnestly solicited to the state of heavy embarassment, in which the Mission-Fund of the Brethren's Church continues to be involved, through the enlargement of the sphere of usefulness assigned to it in the British West Indies. From the Appeal on behalf of the Deficiency Fund, (p. 16 to 20, of this No.,) it will have been observed, that the congregations of the brethren of Great Britain have been exerting themselves, according to the ability which God giveth, for the liquidation of the debt contracted; and it is satisfactory to be able to add, that several of our negro flocks in the West Indies have already complied with the invitation addressed to them, so promptly and so liberally, that the hope of a considerable accession to the "Deficiency Fund" from this interesting quarter, is greatly strengthened. A letter, just received from Jamaica, announces, that the commencement of the promised general collection in our negro congregations in that island, had been made at Bethany, where about £70 had been raised for this object by the flock attached to that station. From the comparatively small congregation at Bridgetown, in Barbadoes, a contribution of £34 had been also reported. The need is great and urgent, —the opportunity for relieving it, is felt to be auspicious and not likely soon to occur again,—and the help already afforded by Christian friends in other churches, chiefly in answer to the call of the Committee of "the London Association," is such as to encourage the confident hope, that the liberality of these benefactors, which has so often abounded to their Moravian Brethren in times past, will once again be displayed, and that, before the accounts of the year of jubilee are closed, there may be a reasonable prospect of relief from a burden, which bears with distressing weight on the missionary operations of the Brethren, and precludes the very idea of any extension of their labours to lands, hitherto unblessed with gospel light and gospel privileges.

EXTRACT OF LETTERS FROM BR. JACOB ZORN.

"*Fairfield, May* 19, 1842.

"Dear Brother:—I am very happy to learn, that the special contributions for the alarming deficiency in our Mission Funds, have proved so considerable in our English congregations. We have done nothing further in Jamaica, but on or about the 1st of August, we shall make an effort, and I hope we shall raise £500 for that

purpose. Right thankful are we to hear, that some aid is still to be expected from Parliament. Our esteemed friends of the Ladies' Society are beginning to contract their operations, on account of the difficulties of the times; this we much regret, for the partial withdrawing of their aid has been felt, and we foresee that a number of our schools will be crippled. The reasons I need not state at length, but so much is clear, that uneducated persons seldom have the same anxiety for the instruction of their children which others manifest. We were much pleased with the various books and other articles lately sent us for our schools, by the Misses Thrupp; it is only now that we learn the names of our benefactors, and request our grateful acknowledgments to them. Our children are more fond of little books now than formerly.

"Br. Miller of Antigua, who has been appointed Superintendent of the Mico Schools in the West Indies, and who will in future reside at Kingston, has lately been with us, and excited our attention anew to the degraded state of poor Africa. He held a meeting for the 'African Civilization Society' in our chapel, and also one at New Fulneck, which, though on a week-day, was well attended; and here he made a small collection of £8 or £9 for the Society. We have, for some years past, familiarized our people with the abject condition of Africa; and since this fresh stir has been made among them, several young men have come forward, and volunteered to be trained for missionary work in that country. The trustees of the Mico Charity have kindly proffered us several vacancies in their Normal Institution at Kingston for the purpose. As four or five years must elapse, before the preparatory steps can be completed, we are writing to our Mission-Board, to know whether they will approve of our taking such steps, in the hope that, by and by, we shall be enabled to stretch the curtain and the cord. It seems clear, that the regeneration of Africa depends mainly on the blacks; let us be up and doing, and not be backward in training these soldiers of the cross, to attempt the conquest of a country, already fertilized by the sweat and ashes of a number of our white brethren in the last century. It is indeed true, that as long as our distressing financial embarrassments continue, we cannot venture on a new field of labour; but the Lord, I have full confidence, will soon help us! And the very fact, that the great and blessed work of evangelizing poor benighted Africa, is retarded by the want of funds, will stir up the Lord's people to help to supply the means. When the time comes, no doubt our sable flocks will feel a peculiar interest in the land of their forefathers, and mainly support a mission there. In common with many others, we have lamented the numerous deaths in the Niger expedition, but we should not hereby be disheartened. If the Lord see fit to try our faith and patience, we must submit; but the attempt to plant the standard of the Cross in Central Africa must not be abandoned. Has not our Lord commanded his followers to go thither, as to every other part of the world? I regret the symptoms of unreasonable disappointment, which have manifested themselves here and there in England—unchristian cowardice!—and still more the harsh and improper censures cast upon the expedition. Let us continue to pray and to labour for the

poor negroes. What think you, shall we have encouragement from our congregations at home, to prepare labourers for that field? And when they are prepared, shall some of the experienced and acclimated white missionaries from the West Indies go with them, to guide and superintend their work? I am sure we could readily procure two or three volunteers from among the missionaries in the West Indies."

"*June 20th.*

"I promised, in my last, to give you a sketch of our *Manual-labour* and *training school.* We have now seven youths, of whom five are from fourteen to seventeen years of age, and have had their elementary schooling in the day-schools of this parish. Brother Holland, who takes charge of them, is devoted to their instruction, and, under his guidance, I have no doubt, they will make great and real progress in intellectual and moral culture. In taking a *small* class we perceive more clearly, how much is wanting in the Jamaica schools, at least those in the parish, to develope the judgment and exercise the reflection of the young. Their memories have been cultivated, and their fingers have been tutored, but the higher powers of the mind have not been sufficiently called forth. Our lads cultivate the ground for their support, three hours of the day, for five days of the week, so that we cherish the hope, that, by the beginning of next year, they will be able to feed themselves; at present their parents provide 'bread kind,' as we term it. Here, too, Br. Holland is indefatigable; indeed, without his help, I could never have succeeded in this part of the project. He is getting a small light plough made, according to the plan of one occasionally used in America, and this will greatly facilitate their labours; fortunately Br. H. has some knowledge of these matters, derived from his father's farm. It is 'a day of small things,' who knows what a small seed may grow to? We must of course be prepared for disappointments and delays, but we must make efforts for Christian preachers and teachers for Africa and for *Jamaica* also. Should any Christian friends take a special interest in our humble institution, they could greatly aid us, by a donation of useful books, maps, globes, clothing, or the like. The 'parlour printing press,' kindly furnished by a Christian lady a few years ago, is also turned to more account in Br. Holland's hands; we are about to strike off a little hymn for the anniversary of freedom, which I shall be happy to send you, as a proof positive to our esteemed friend, that her gift is not useless, though, from want of leisure, it is not employed as much as we could desire. Leisure! did I say? I want none, but you may easily fancy how we are pushed. New Eden and Nazareth are unsupplied with a missionary, and have to be attended to by us, from Fairfield, besides our own and Bethabara chapels. We do pray the Lord of the harvest to send forth labourers. Most anxious are we for the arrival of Br. and Sr. Oates, and as soon as possible, of two more missionaries, one for New Eden and one for Bethabara. Poor Br. Kiergaard lingers in uncertain health; he is now at Irwin Hill for change of air.

"The last packet, which also conveyed our dear Br. and Sr. Renkewitz and family from our shores, escaped me without a line to London. The fact is, when the packet post comes down express to

the country, we, who live at seven or eight miles distance from the post-office, may not be aware of the fact, till it has returned. Having mentioned Br. Renkewitz, I must add, that he accepted the call to Tobago, in reliance on that Saviour who has led him hitherto, though with much regret in leaving this island, where he commenced his missionary labours twelve years ago. May the Lord's blessing attend them, and their lives and health be precious in His sight! They got to Kingston a day too late for the former packet, but were very kindly and hospitably entertained by our esteemed friend, T. Daughtrey, Esq., Inspector of prisons in Jamaica.

"I proceed to give you a few additional extracts from the journal of Br. Prince, of Lititz:—

"Last Sabbath I gave out, that I intended on Thursday, to go to Top Hill, and keep a meeting, but had no fixed place. The news reached one of our people, who had gone to help her daughter out of the fire; that is, persuade her to leave the 'buckra,' (white man) with whom she had been living for many years. She was here, and I trust the Holy Spirit has brought her to see her danger, as for some time she was crying day and night for pardon. On Thursday, early in the morning, I left Lititz, and called on a family, who wished us to hold divine service, but we proceeded further; and taking some of the inmates from each house, we went on, until we came to a house where the woman 'would not allow church,' nor would go with us to attend a meeting; the man who was living with her, having run off at the sight of us, and hid himself in the bush. I thought them in too dangerous a state to be left; for in the house I saw a drum, tambourine, &c., and heard that they attend the Mandeville race-course, as the one at Ballard's Valley is done away with. I therefore told the woman, 'we must have a meeting here!' and so we had! Mr. R. afterwards told me, that the owner of the house had declared, he would have nothing to do with God, till he dropped a Bible on his place. Upon this I begged the woman to inform the man, 'that the *Word of God* had been dropped there!' Called at another house, the owner of which, we were told, was very angry with God some years ago, because some of his stock had died for want of water, and some time after, a flash of lightning had killed some of his horses, that were standing together. We visited from twenty-five to thirty families of browns and blacks, and found only *one* married couple among them. Returning, we held a meeting at the house of a woman who is also a sinner, but on whose heart we trust some useful impression was made. Several of the people present, promised to send their children to Ballard's Valley school, and some go there already. I have agreed to try a young man as teacher, who has been attending us regularly, and who appears steady. His parents, when I first knew them, were not married. Two years ago, the father came here to church, at the married people's festival, and seeing so many of his acquaintance walking arm in arm into the love-feast, and himself shut out, he went home and wept, and made up his mind to be no longer left alone."

2. ST. KITTS.

FROM BROTHER PETER RICKSECKER.

"*Basseterre, Jan. 24th*, 1842.

"DEAR BROTHER:—The call of our nephew Benjamin to regular missionary service in this island, was to me and Sr. Ricksecker welcome news. I shall miss him in our school, but his spiritual usefulness is still nearer to our hearts, for we look upon him as a son. Extraordinary was his entrance into the missionary service, which I am glad to see he takes delight in; may the Lord bless him with grace, and grant him a suitable partner in life. Dennis Daly, who is likewise soon to be married to one of our teachers in Antigua, will with his wife undertake the principal part of the school duty here, though much will continue to rest upon me in that department, which I shall do with pleasure, as long as my health permits. Sr. Ricksecker continues, with the school girls, to work for our proposed bazaar; yet, without assistance from England, we shall have but a small one. We might receive something from America, were it not for the high duty on such articles at the custom-house. Our meetings, during the Christmas season, were owned by the Lord, and we had a great number of strangers, who united with us to adore and worship our incarnate God; it was also pleasing to see so many children and young people, who rather chose to unite with us, in praising the incarnate Saviour, than to follow the worldly amusements, too common in this island on such occasions. It is astonishing how enticing a fiddle and tambourine are to a negro. An old communicant in town, who for many years never frequented dancing, became a victim to this sin; she went to buy bread at a place where a dance was; there they handed her a glass of sweet intoxicating drink, commonly called duke, and after the fatal draught, she followed the above-mentioned music, and danced to excess; the consequence was, she became very sick, and is still confined to bed with swollen ancles, &c., weeping and deploring her folly. O what is man! The following occurrence is a striking contrast with what I have just recorded:—

"On Christmas day the weather was very unfavourable, and I was compelled to retire from the court, where we had begun to assemble for worship, and take shelter in the unfinished church, where nearly 700 attentive hearers were addressed on the great subject of the festival. Br. Oerter had meanwhile a crowded congregation in the school-house. The love-feast which we afterwards held with eighty poor children, was a peculiarly interesting service; as was likewise the meeting of a similar kind, for the children of our day and Sunday schools, which followed. The latter answered the questions put to them from the catechism, and recited a dialogue referring to the life, sufferings, and death of the Saviour, with much correctness and evident feeling. During a previous rehearsal of this piece on the 23rd December, there was a general emotion manifested among these dear young people, especially when the awful subject of the agony of the Redeemer in Gethsemane and his sufferings on Golgotha were treated of, and many of them wept aloud. As soon as it was concluded, I

knelt down with them, and commended them in fervent prayer to the love and faithfulness of the good Shepherd—of Him who laid down his life for the sheep, and for the lambs of His flock also. Such evidences of a work of the Holy Spirit on the hearts of the children of our congregation, I have never before witnessed; and I need not say, they afforded me the greatest joy and thankfulness, and encourage the hope of a spiritual revival of the right kind, among the people committed to our charge."

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3. ANTIGUA.

FROM BROTHER B. HARVEY.

"*St. John's, April 4th*, 1842.

"DEAR BROTHER:—I am doing what I can, to furnish you with the returns required by the Colonial Secretary of State, and hope to forward them, with other letters, by an early packet. Br. Baum is disabled by a sprained foot, and yesterday we had to supply Gracefield and Cedar-hall from town, which gave me double duty here. It is well I have my health, or it would be very difficult to get on, now that Br. Gardin has left us for the Danish Islands, before the arrival of Br. Voss. Br. Hartvig is gone to St. Thomas, with Sam. Zeztche and his mother; the latter we expect back again shortly. We are all well, though, last week, I was but poorly. Yesterday's work helped to throw off my ailments, but I want a holiday to-day, and yet must not have it."

FROM BROTHER G. W. WESTERBY.

"*Lebanon, April 4th*, 1842.

"DEAR BROTHER:—Owing to the abundance of work I have to do, I have little either of time or inclination for letter-writing. Nevertheless, I feel unwilling to let another packet leave our shores, without giving you some account of the continued prosperity, with which it pleases the Lord to bless our labours in this part of the vineyard. Around our station, there is a large tract of land, either for rent or sale in small portions, in consequence of which, great numbers of our people have taken the opportunity of obtaining a place of residence near the church; and thus it is, that nearly one-half of our congregation live within one mile, and many, quite near the settlement. Some time ago, therefore, I opened the church for a Sunday evening meeting, which of late has been attended by such numbers, that we intend to turn the meeting into a regular evening service, as soon as we can get lamps for the pulpit. Having so much to do at home on Sunday, I was obliged to give up visiting the estates on that day, but instead thereof, have begun week-day evening services. I have at present three or four preaching places, which I attend to every month, on Thursday evenings, except during crop-time, when the people work very late. Numbers attend on these occasions, so that the houses are not only well filled, but many stand outside. These services afford opportunity to the old and infirm, who cannot walk to the

church, to attend the means of grace, and they also stir up the able to a more diligent attendance on the Lord's day.

"The passion-week this year has been a very happy season. Numbers flocked to the meetings every evening, and paid the greatest attention to the history of the last days of the Son of Man. When the meetings broke up, it was a pleasing sight to see the people dispersing, in the clear moonlight, to go to their distant homes. We have every reason to hope, that a good work is going on among the young people, and we trust that He, who does not despise the day of small things, and who will not quench the smoking flax, will cause his good Spirit to fan the spark into a flame. They are diligent in attending the means of grace; and they have acquired, or are acquiring, considerable scriptural knowledge, many being able to give a good reason of the hope that is in them. This year, many who were only in our Sunday-school list, have requested, that their names may be entered as candidates for admission to the congregation. All these things, together with a consistent walk, make us hope that our labour is not in vain in the Lord.

"During the past year, having obtained a small seraphine of three octaves, we placed it in the gallery of our church, and sister Westerby began to teach our young people to sing our tunes, accompanied by the instrument. In this she has succeeded beyond expectation; and now, assisted by the seraphine and the choir, we have good congregational singing. Could you have heard our choir, during the passion-week, singing that beautiful hymn, 'O head so full of bruises,' I am quite sure, you would have been much pleased. We have found our meetings for singing and sacred music, to be as useful to us in Antigua, as they were to Neff among the Alps. It is said of him, that he felt assured, that when expressive words were set to expressive music, the effect could not be otherwise than delightful and beneficial. So deep an interest do old and young take in these meetings for singing, that they have subscribed the sum of £18 sterling, to get a more powerful instrument.

"I am happy to say, that the members of this congregation continue to take lively interest in the temporal welfare of the mission. During the last year, this small congregation raised £185 sterling for the different objects connected with our mission work, schools excepted. Both our Sunday and week-day schools continue to prosper; the latter more than ever it has done. The daily attendance often amounts to 130: many of the children are making good progress; and sister Westerby has selected two, whom she instructs in music, in the hope that they may become useful as organists. So far, the collections of this year from the children have more than covered the expenses. This congregation, since its formation, has sent out three teachers; two are in active service, and one in training. While, from time to time, we are not without circumstances that disappoint and depress us, you will see from the above, that we have abundant encouragement. and much to be thankful for. All glory and praise to Him, who blesses the seed, and gives the increase."

4. BARBADOES.

FROM BROTHER J. ELLIS.

"*Bridgetown, Jan. 11th—25th*, 1842.

"DEAR BROTHER:—We have already been trying, by strict economy, by extra exertion in raising funds, and in every way of which we are capable, to aid, in some measure, in bringing up the alarming arrears in our mission-fund of which you inform us. Poverty and distress, however, so generally prevail among the members of this congregation, that much less can be effected than we are disposed to wish, especially after perusing the urgent appeal of your society. In many, we find a willing mind, but the ability is wanting; and in a few who have a little ability, we find the love of dress and superfluities disabling them from affording that aid, which the word of God enjoins upon the disciple of Christ. We hope, however, that the number of those, who are both able and willing, may increase, as the gospel precepts take deeper root among us. This congregation is still in its infancy; it is not yet six years, since our first member was received into church fellowship; and at that time, the greater proportion of the 358, who have since then been either baptized or received, were in a state of the darkest heathenism; so that, with many, the withering effects of superstition have not yet been altogether obliterated. As an instance of the benighted state in which we find many who come, as they express it, to give themselves up, I may mention that of an aged female, who was brought hither the other day by a stranger. He brought her, he said, to the minister, to be converted, and then baptized. The poor Eboe woman was bent almost double with rheumatism. As I was not at home, my wife asked her a few questions, to which she received the following answers: 'Do you know that you are a sinner?' She answered, 'No, me neber do anything bad.' 'Don't you remember, that sometimes you used to take things that were not your own?' 'No, me neber tief in all my life.' 'Don't you remember that sometimes you have failed in keeping to the truth?' 'Me never tell lie.' 'Sometimes you have said bad words, or got into a passion, when any person vexed you?' 'No, me neber curse or swear, or do bad to any body.' 'Did you ever hear anything about Jesus Christ?' 'No, me never learn that; me only learn ten commandments.' Of these, however, she was ignorant enough. Such subjects, you will easily conceive, cannot all at once become imbued with that benevolence, of which Christ and his apostles have left so bright an example. The Spirit of God can indeed effect wonders, and thanks to that Spirit of love, we have many instances before us, of its power and efficacy; but some, alas, there are, who remain babes in Christ for a long period, and perhaps never, according to our estimation, arrive at the stature of young men, much less of that of fathers. With others, however, we have the joy to witness a rapid growth in grace. Within the last two days, we have received tidings from our several stations in the country, and I am rejoiced at being able to report favourably, concerning all our brethren and sisters, both as it regards bodily health, and suc-

cess in their arduous labours. Our schools are as numerous, or rather more so, than ever, and we continne to witness the good effects of them among the rising generation, as well as among the parents and friends of the children."

FROM BROTHER W. HUMBERSTONE.

"*Clifton Hill, April* 12, 1842.

"Dear Brother:—Accept my sincere thanks for your congratulations and good wishes, in reference to my recent marriage. In my dear wife, the Lord has given me a most affectionate companion, and a devoted helpmate in missionary labour. Our desire is, if consistent with His gracious will, to labour long together in this part of His vineyard, and to do what we can to gain souls for Him. 'Here's a task we often think, far beyond the reach of art;' but we desire to look for a blessing on our feeble endeavours to Him, who alone can give the increase, and who has declared, 'My word shall not return unto me void, but shall accomplish that which I please, and shall prosper in the thing whereto I sent it.' It is, indeed, a refreshment to our spirits, when we perceive a glimmer of divine light in the minds of our hearers, for it may well be said of the negroes, that gross darkness covers them, intellectual as well as spiritual. They assent to every thing you say, but too often on questioning them, it is evident they understood it not. If they would confess their ignorance, our task would be easier, but many speak, as if you could tell them nothing new. 'Oh! of course,' 'To be sure,' are often their replies. Again, there are others, who, though they may have some idea of the subject on which you are speaking, have not the power of expressing themselves, and who may give you a false and unfavourable impression of their religious attainments. To give you one instance, there are many, who, if asked, 'Who instituted the Holy Communion?' would not give a satisfactory answer; and yet they may and do comprehend the nature and design of that sacrament. They do not understand your expressions, and it is only by a close cross-examination, that you can ascertain the extent of their knowledge. The young people, however, having a better acquaintance with the language, in some time this difficulty will be overcome. Many of our young people, baptized as children, and who have now entered their names as candidates for reception into the congregation, answer very well to the questions I put to them and to the candidates for baptism, when they are catechised. This is done every Sunday and Wednesday.

"On Sundays, our chapel, or rather chapel-school, is generally full; often persons are standing outside for want of room, and the earnestness with which all appear to listen, is very pleasing. I fear, however, there are many wayside hearers—many, in whom the Word does not take root; others, who consider the Sabbath at an end, when they have gone and taken off their Sunday clothes; but there are tares among the wheat every where, even among people who have been blessed with greater privileges than those poor, ignorant, and formerly degraded negroes. I must not, therefore, dwell too long on the dark side of the picture.

"We were all much concerned to hear of the heavy debt with

which our mission-fund is incumbered, and have tried to do something towards its liquidation, though among the Barbadoes negroes raising money is very difficult. I have made the congregation acquainted with the fact, and pressed upon them the duty and privilege of contributing; several brought one-fourth of a dollar each. This I mentioned, when giving out the public collection, and it seemed to give an impulse to the congregation, for the collection, including what was brought before and since, amounted to upwards of forty dollars—a larger sum, than we have ever raised before for a similar object."

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5. TOBAGO.

FROM BR. J. TITTERINGTON.

"*Montgomery, January* 31*st*, 1842.

"Dear Brother.—The 'Retrospect' is indeed an interesting document; we shall consider it a conscientious duty to communicate it to the congregation, and to appeal to their benevolence and generosity, which we trust will not be in vain. The call is urgent; there are special claims on the West Indies; we are come as far as unto them, preaching the gospel of Christ, and I hope the fruit of their faith will abound unto the riches of their liberality. The perusal of the periodicals lately received affords us much pleasure in our leisure hours; but the heavy and increasing debt, and the consequent financial embarrassments which press on our dear brethren in Europe, affect us much. The last months of 1841 were a period of trial to us at this station; fever prevailed to an alarming extent, committing its ravages among whites and blacks. Among those who fell victims to its malignant effects, may be noticed the Rev. Mr. Garnet, on the 3d of this month. He was a native of Barbadoes; he arrived in Tobago in June, 1841, pursuant to an appointment by the bishop, as curate for Mount Pleasant Church, about a mile from Montgomery: the building is not yet completed, and the appointed incumbent finished his course without being permitted to proclaim the good news of salvation within its walls—(Isa. xlv. 15.) In October, Br. Morrish was troubled with intermitting fever; it was not, however, so much to be dreaded in its effects as the prevailing fever; he soon recovered, and resumed his laborious duties at Indian Walk. On the 14th of November, 1841, I had an attack of bilious fever, which brought me to the gates of the grave; it continued without intermission, until the fifth day; I was delirious the greater part of the time; my spirits were low, and my strength much exhausted; the medical attendant found it difficult to arrest its progress, and for a time entertained but faint hopes of my recovery. When I could be removed, he prescribed the change of air, for which he offered every accommodation at his cottage, whither I was carried on the 29th of November. From this change I derived so much benefit, that on the sixth day, I was able to ride to Montgomery, and hold the public service. My dear wife was worn out with fatigue and anxiety; when sitting up with me, she caught a bad cold, the cough was obstinate, and for a

time, assumed a very serious aspect; it pleased the Good Physician, however, to give effect to the means used, and we are again in the enjoyment of good health. (2 Cor. i. 8, 9, 10, 11.) I cannot dismiss this subject without bearing testimony to the faithfulness of our compassionate Saviour; He was with us, when passing through the fire and water; for a small moment He seemed to forsake us, but, with great mercies, He raised us up: nor has He permitted this visitation to discourage us in His work; through His grace, we are enabled to put it down among the 'all things which shall work together for good to them that love God.'

"The leaven has been hid, and now begins to spread. On Sundays the kingdom of heaven suffereth violence—the people press on each other, to hear the word. We have the pleasure to see our spacious church, which, together with the vestry, will contain about 1,000 persons, filled with attentive hearers; but many are outside, for whom benches are carried from the school-house, and placed beneath the windows next the pulpit, where they can hear and take part in the services. They rise and sit with the congregation in the church, seem quite contented, and conduct themselves with decency and good order. It is matter of some encouragement, when numbers crowd to attend the preaching, for we know, that the Lord hath said, 'my word shall not return to me void,' and, that 'faith cometh by hearing.' It is a delightful sight to see them ascending the hill to Montgomery; I have counted from twenty to thirty in a company, forming a line of considerable length, as if tracing each other's footsteps; a few ride on mules, ponies, or asses, the blind and the lame come leaning on their staves, all hastening to the church, that they may obtain seats. May the power of the Lord be present to heal them. Thus are we constrained to sow the seed in the morning, and in the evening not to withhold our hands. The Lord has blessed our visits to the sick and dying, whereof several instances might be adduced. We were favoured, some time ago, with a visit from our dear brother Ellis; he preached on the first of August, to an overflowing congregation; and in the children's meeting, he baptized two infants, one of whom was our own. We regretted that his stay was so short with us. Since his return to Barbadoes, he has manifested the lively interest he takes in the Tobago mission by several letters, by which we have been greatly encouraged."

(For the Missionary Intelligencer.)

IV.—LETTER OF A MISSIONARRY TO THE CHILDREN.

At a recent monthly meeting of the Juvenile Mission Society, attached to the Brethren's Church at Philadelphia, the following letter was communicated, which had been originally addressed by one of our missionaries (Br. Gardin?) to the children in the mission schools at Kleinwelke, in Germany. As we are pleased to hear, that the children and youth in several of our American congregations are taking a deep interest in the cause of our missions, the following translation of Br. G.'s letter has been prepared for the Missionary In-

telligencer, especially as the writer describes in a very graphic manner the schools, recently organized in St. Croix for the benefit of the negro children. *Editor.*

My Dear Children:—It is true there are but few among you whom I know personally; but I can assure you, that, without such an acquaintance with you I love you all, not only because you are inhabitants of the house where I lived and laboured twelve years, but especially because you, as children, are the favourites of our Lord Jesus, who for your sake became a poor, weak babe, and who shed his precious blood to procure for you the remission of sins, and make you the children of God. During the last few years that I was teacher at Kleinwelk, many boys testified a lively interest in the missionary enterprise, not merely by words, but also by small contributions. If I am not mistaken, the missionary box was circulated in all the rooms every Saturday evening, and each child contributed according to his means, or according to the relative love he felt for cakes and other trifles, or for the poor destitute heathen. This custom probably still prevails among you.

I look back with feelings of peculiar pleasure to the conduct of a boy about twelve years of age, who came privately to the teacher, and brought him two dollars, which he had saved from his weekly allowance, as a present to the mission, but at the same time he begged the teacher not to mention his name. I have the likeness of this precious boy in my album. I would not part with it for much gold, and when from time to time I review the portraits of the children, that I have sketched in my book, I linger with peculiar love over this one.

Now, dear children, taking it for granted that many of you feel an interest in the work of missions, I will relate to you something concerning the island of St. Croix, where the Brethren have three mission stations.

St. Croix, as you know, is one of the Virgin Islands. The shape of this island is oblong, for it is four times as long as it is broad. It belongs to the crown of Denmark, and is considered the most beautiful of the Little Antilles. It is highly cultivated, and therefore called the garden of the West Indies. Romantic hills of moderate height, and lovely fruitful plains alternately meet the eye; immense sugar plantations of a delightful verdure, and the numerous dwellings of wealthy planters with their negro villages and sugar mills, shaded by lofty cocoa palms, tend greatly to enhance the beauty of the landscape.

The streets of St. Croix are peculiarly wide and beautiful, they cross the island in a straight direction. Both sides are planted with fine shade trees, which interlace their branches overhead, affording a pleasant shade even when the sun is in the zenith. You are no doubt aware that this happens twice a year in the West Indies, and indeed, at noon, the sun is always nearly vertical. Many streets are adorned with the beautiful *Mamisapote* tree, whose dark-green glossy, large-leaved foliage, and fruit as large as an ostrich egg, present a lovely appearance. The great silk-cotton tree spreads its gigantic branches across other streets, but those which are planted with cabbage-palms

present the most interesting and magnificent view. This species of palm attains a great height; the stem is smooth and straight, formed like the shaft of a column, and surmounted with a superb crown of foliage. Now, fancy to yourselves a large and very broad avenue, lined on both sides with several hundred of these splendid trees, some fifty, some sixty feet high, and it is easy to imagine that you are entering the colonnade of an immense dome covered by the blue vault of heaven. Whoever has seen St. Peter's at Rome, must confess, that with all its vastness and magnificence, it is but a feeble piece of workmanship, compared with this superb temple! St. Croix has two pleasant towns, *Christianstedt* and *Friedrichstedt*, both situated near the sea. But I must cut short my description of these natural beauties, that I may tell you something of the negro children in St. Croix. Perhaps some of you may here exclaim, how is this that our old teacher tells us about St. Croix? he does not live *there*, he lives in *Antigua!* Very true, he does live in Antigua, and is glad of it too; but no great while since he stayed for five months in St. Croix, and now I will tell you how it came to pass. The number of negroes in St. Croix amounts to 28,000; they are not free, like here in Antigua, but are still slaves, because the Danish government, although willing, is not able to raise a sufficient sum to ransom them. Of course a great number of these negroes are children, and now it grieves me to say that before the year 1839, various circumstances prevented the missionaries from opening one single school, where they might at least have instructed the children in reading and in the word of God. Their deplorable condition excited the compassion of the humane king, Christian VIII., and his excellent queen. They both earnestly desired that the negroes in their colonies might be trained intelligent christians, and they naturally concluded, that the best means for attaining this desirable end would be to instruct the children. The missionaries often painfully experience that early habits are not easily conquered; it is very difficult, nay almost impossible, to inculcate even the most simple truths into minds that have not been taught to think in early youth. And when all sinful habits have become deeply rooted, such a poor creature, when in later years he attains to the knowledge of Jesus Christ, must maintain a much severer conflict with sin than others, who have lent a willing ear to God's Holy Spirit in early youth. In consideration of all these circumstances, the king commanded that schools should be established throughout the Danish West Indies, and especially in St. Croix. In consequence of this decree, eight large, handsome, stone school-houses were erected in St. Croix in the years 1839 and 1840. They are so situated in different parts of the island, that all the children can have an opportunity of going to school, although some of them live at a distance of five or six miles. The regulation and management of these schools were intrusted to our missionaries by the Danish government. It was this that occasioned my journey to St. Croix, having been commissioned to assist in the regulation of the schools, and in introducing the school-system that has long been successfully practised in Antigua.

Having concluded all my preparations for the journey in the early

part of October, 1840, I bade farewell to the scholars at Grace-hill. They all promised to obey their teachers, and to remember me in their prayers. I had, it is true, told them that my absence would be but for a short time, yet some of them seemed to regard the matter in a serious light, for they came to my house after school to bid me adieu once more. They were much affected, and gave me many pleasing proofs of their love. I left my beloved Antigua on the 15th of October. On board the packet I found a sick officer, and it was not long before I became sea-sick myself. On the first day we passed Montserrat, and on the morning of the second we cast anchor at Basseterre on St. Kitts. I would have been pleased to visit the mission stations on St. Kitts, and also to ascend the lofty Mount Misery, which was in former times a volcano like Mount Vesuvius; but the want of time prevented me from doing so.

I immediately went on board a brig, and pursued my journey to St. Thomas. On this fine ship I soon felt quite well, and saw many things which would have pleased you much; for instance, a powerful Newfoundland dog of uncommon size and beauty, and a great African monkey, which was very fond of the dog, and played many droll tricks with him. There were also many beautiful parrots on board. I had an agreeable and interesting conversation with two young Englishmen, who had visited the beautiful Rhine country but a year since.

On the afternoon of the 17th we reached the harbour of St. Thomas. The city built on three contiguous hills, is very prominent as you approach the harbour; the glaring red roofs of the houses, contrasting with the brilliant green of the adjacent forests, give it the appearance of an immense Nurenberg toy. After a delay of several days at St. Thomas, spent in visiting our two mission stations, I took passage in a schooner to St. Croix, where I arrived on the 22d. I proceeded directly to *Friedensthal*, in the immediate neighbourhood of Christianstedt, and this became my place of abode for the ensuing five months. The inspector, who had been my colleague in Germany, had arrived before me, and thus, after a separation of six years, we were again brought together to labour in the same vocation, which had united us five thousand miles hence.

I was delighted with the beautiful appearance of the school-houses; they are sixty feet long and thirty-three deep. We immediately set about completing the interior of the houses, and the first school was opened near the plantation of *Great Princess* on the twelfth of Jan. 1841. You may imagine that it was not easy immediately to conduct every thing as we wished; the little folks required as much drilling as new recruits. However we succeeded beyond our most sanguine expectations, and in eight weeks, the children were tolerably expert in the exercises of the school.

The schools are conducted in the following manner; at nine o'clock in the morning they are opened, and closed at twelve. Every day, except Saturday, the children from four to eight years old, from all the plantations, are sent to the school-house under the guidance of a trustworthy female, who receives their hats, turbans, &c., at the door. They are always required to be neat and decent in their ap-

parel. When it is time for the school to begin, the male teacher takes his station at one, and the female teacher at the other door. Upon the ringing of the bell, the boys and girls place themselves separately before their respective doors, and then march in measured time into the school room, holding their hands on their backs; each division being preceded by its teacher. The children then place themselves in rows before their respective teachers. Upon a given signal, they all stretch out their hands to show that they are clean; then each class is individually summoned, and marches to its place. There are eight classes on each side, and each class has its particular seat; the ninth is occupied by the *monitors*, as those children are called who are more advanced and who assist in teaching the younger ones to read and spell. When they are all seated, the word is given "*hands on knees! hands up! fold arms!*" This is done quickly and simultaneously by every one. The teachers then commence singing a morning hymn, which the scholars have previously memorized. Then they all kneel down, and the teacher offers up a prayer; the children folding their hands and closing their eyes. Then follows the bible lesson; the teacher stands behind his desk, and reads a verse or a longer portion of a chapter; he then steps forward and converses with the children upon what has been read. Every word which is not perfectly intelligible is explained, things pertaining to the peculiarities or customs of different nations are elucidated, and topographical explanations are made by the help of maps, &c. The teacher endeavours to present a plain and living picture of what has been read, and in this he requires the children also to take part. He asks them leading questions, and thus, they often arrive at important truths, acquire a habit of thinking, and what they read becomes impressed upon their memories. If only one of the children gives a correct answer, as very frequently happens, it must be repeated by all the rest. At the conclusion of every lesson, the doctrine and the moral application of the subject under consideration, are especially dwelled upon by the teacher, and if the children are not able to specify these, he feels that his manner has not been sufficiently simple and perspicuous; or that he has proceeded too rapidly for their comprehension.

When the lesson is ended, the children rise, and then the word is given: "*hands behind! turn! monitors out!*" The monitors then place themselves at the head of their classes, and they all march to their respective reading posts, where they arrange themselves in a semicircle, which is marked on the floor. Upon the first stroke of the bell, the monitors take up their pointers, upon the second, they point to the first word on the board, and upon the third, all the children begin to read and spell. They are not permitted to speak above their voices, to prevent too great a noise, for you must know that each school contains about two hundred children.

After a quarter of an hour the teacher gives a signal with a shrill-toned whistle, and as soon as this is heard every other sound is hushed. The teachers then commence singing a lively tune, in which the children join, and again march in measured time to their seats. The teacher next writes a word upon the black board, and all the children

spell it; they are then required to explain its meaning, and this proves an opportunity for imparting much useful instruction. After this they are called upon to mention a word composed of the same letters as the one on the slate, and this they continue as long as they can find such words. After this they read three quarters of an hour in classes, and close with mental arithmetic, natural history, spelling or vocal music. In the schools at Antigua, where the children are more advanced, they are also instructed in calligraphy, orthography, universal and bible geography, natural history and arithmetic; the girls are also taught sewing.

A peculiar exercise in the gallery, which gives the children much pleasure, is the following: one boy (we will call him Richard,) steps forward, and others successively ask him a question upon a subject chosen by themselves or suggested by the teacher. So long as Richard can give quick and correct answers he stays at his post, but if he hesitates, or answers incorrectly, the interrogator must give the answer, and if the teacher pronounces it to be accurate, he takes Richard's place. This they continue until the teacher thinks it time to leave off. The school is opened and closed with prayer. Before the children leave the house, the teacher opens a large book, containing all the names of the children from the different plantations. They are all called by name, and their presence is noted down in the book, and then they leave the house as quietly as possible. They are met at the door by the conductresses with their hats, turbans, &c. and as soon as they have collected their little flocks, they turn homewards.

The children learn a few verses out of the hymn book every week, the contents of which have been previously explained to them, and besides they commit many pretty hymns and songs to memory which they sing when they march. The precepts of the bible, and more particularly the words of our Saviour, form the rule by which all things occurring in the school are judged. When a child has committed a fault, he is summoned to appear before his assembled companions in the gallery, and is convinced of his offence *by the words of the bible*, his companions being as it were his judges; for they are required under the teacher's direction to quote such passages of scripture as are applicable to the case in question. If the child appears truly penitent, he is forgiven, according to the precept and example of our blessed Lord and Saviour. Stubbornness and disobedience are severely punished, though never with personal correction until all other measures have failed. I am constrained to give the children in St. Croix the testimony, that they are very obedient, and in general, perhaps, their conduct is better than that of many European children. They dearly love their school, and are passionately fond of singing. If it happened that they came too early for school, they would march in circles before the school-house singing their favourite hymns. There are now eight schools in operation. I cannot tell how happy I was to see these children snatched from perdition, and how my heart expanded, when I knelt down with this dear little flock, and taught them for the first time to pray to God our Saviour, who regards them also with love divine, and has pur-

chased their souls with his precious blood, but of whom they have hitherto known but little, because they had no schools. Many of these little negroes show deep feeling, and a grateful attachment to their teachers, and many of them are so engaging that you must forgive me, when I declare that I love them as tenderly as European children.

During my stay at St. Croix, circumstances connected with my commission occasioned me to pay several visits in Friederichstedt, a pleasant town situated near the sea, on the western coast, whose harbour is generally crowded with merchantmen from America, England, and Denmark.

In this town I was principally interested in an infant school for free coloured children, conducted by a very talented and pious lady, who was formerly a Jewess. The school contains about one hundred and thirty children, a few of whom are white. These dear little ones have not only made good progress in reading and in the knowledge of the holy scriptures, but their attention and good behaviour at school are really worthy of imitation, although some few, seated apart from the others with reading cards in their hands, betrayed by their looks that their situation was not an enviable one.

The teacher questioned the children how those who wished to know and please the Lord Jesus, must conduct themselves, and it was delightful to hear them quote suitable passages of scripture in proof of what they said. A short pause ensued, and I perceived the teacher giving them a signal; upon which they begged me to ask them some questions. I could not but gratify their wishes, and I endeavoured by my questions to lead them to confess, how grateful they ought to be to our dear Saviour, for the privilege of daily attending such a school, &c. &c.

Meanwhile a billet arrived from the parents of a little girl in punishment, praying that she might be forgiven. If I mistake not, the child had purloined something from her parents at home, and for this offence she was threatened with expulsion from the school, for which the parents were very sorry. They urged as a plea, that it was her first offence of the kind, and that in general they had no cause to complain of her conduct. The teacher commissioned me to intercede for the little delinquent with the other children, that they should forgive her, and suffer her to remain among them. This I consented to do; but, guided by my questions, her companions endeavoured to convince her how deeply she had grieved her Saviour, her parents, and her teacher, and also how she had disgraced them. She was melted to tears. I then asked them if they did not feel pity for her, and as she was penitent, if they would not freely forgive her? A joyful *yes!* resounded from every side, whereupon I responded that the teacher was also willing to receive her into favour again. After a few words of exhortation to the little girl, the teacher gave them to understand that they should ask me to pray for her. This they did unanimously, and immediately knelt down. I did the same, and prayed to our dear Saviour that he would graciously preserve this child from sin, and give her a heart to love Him, and to obey the voice of his Holy Spirit. I then recommended all the children in this school to His care and blessing. Since that time I

am sorry to say I have never seen these dear children again; for although I visited Friedrichstedt several times, it happened either on a Saturday, or at an unsuitable hour of the day. A little girl, who attends this school, was some time since taken dangerously ill; her father asked her if she was afraid to die? The child was surprised at this question, and said, "Oh, no! why should I be afraid, for if I die, I go to my Saviour in heaven, and there every thing is much fairer than here." The father said, but how do you know that you will go to heaven? She replied, "because the Saviour has said, 'Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven.'" This child is now quite well again; her father, who told me the above, is also a teacher.

Now, my dear children, I hope you may infer from the length of my letter, how greatly I love you, and look upon it as a proof of my affection. If I should hear that these stories please you, I will endeavour to find time to tell you something of the children in Antigua, and particularly at Grace-hill.

Only think what a pleasure these dear little ones prepared for me, whilst I was absent from them, during my stay at St. Croix, they wrote me twenty-two letters!

Pray often, dear children, for your coloured brethren and sisters in this torrid region. And now farewell, and forget nor to pray for

Your friend in the West Indies.

V. MISCELLANEOUS INTELLIGENCE.

1. JAMES MONTGOMERY, ESQ., AND REV. P. LA TROBE, IN DUBLIN.

(From a Foreign Paper.)

A PUBLIC breakfast was given to JAMES MONTGOMERY, ESQ., the celebrated poet, at Radley's Hotel, College Green, Dublin, on Saturday, the 15th of October. It was attended by upwards of sixty gentlemen. John Austen, Esq. L. L. D., took the chair. The breakfast was given for the purpose of paying a mark of respect to Mr. Montgomery, who had visited that city in company with the Rev. P. La Trobe, with the object of exciting an interest in favour of the mission of the United Brethren, or Moravians, and making an appeal in behalf of their depressed missionary funds.

The chairman, having requested Mr. La Trobe to favour the meeting with the particulars he desired to communicate,

The Rev. P. La Trobe said, that although they appeared in this city on the present occasion as comparative strangers, yet they were not without connection with Ireland, and with Dublin. The parents of Mr. Montgomery were natives of the north of Ireland; and though Mr. Montgomery was born during their temporary absence, yet they returned when he was but an infant: and it was from this country that they set out, on receiving the call which took them to a foreign land, in the service of promoting the Gospel of Christ among the heathen, (Island of Tobago.) His (Mr. La Trobe's) own ancestors, about a century and a half ago, found an asylum in the city of Dublin, when flying from Popish persecution. On the revocation of the

edict of Nantes, forsaking houses and lands, and their dearest connection, for the sake of that Protestant religion which they professed and adhered to (though, alas! they knew not the power of the Gospel in their hearts,) they sought and found in Ireland a refuge from Romish tyranny. Three generations of his ancestors were Irish by adoption or birth.

He then gave a very interesting and instructive sketch of the rise and progress of the Moravian Missions, and concluded with an eloquent appeal in relation to Mr. Montgomery, as an Irishman, a friend, and a brother, and warmly commended to the hearts of Irish brethren the cause which was so dear to him.

James Montgomery, Esq., said he threw himself entirely upon the sympathies of the friends assembled there who had so generously and kindly received him. Irishmen he knew had warm and large hearts, and they had room for him. He himself was in heart an Irishman; his earliest recollections and sympathies were connected with Ireland, and his parents were both Irish by birth. In his early childhood they brought him to Ireland to the Moravian settlement of Grace-hill, with which they were then connected, having both owed their conversion, under God, to the ministry of the Rev. John Cennick, to whom allusion had been made already by his brother La Trobe. About his seventh year he was sent to the Moravian school at Fulneck, in Yorkshire, at that time an institution chiefly intended for children of the ministers or members of the Brethren's church. Of these, a very considerable proportion were from Ireland, and particularly from Dublin, which had been thus associated with his early recollections. This morning, as he walked down the street, he endeavoured to call to recollection the names of those early school-fellows, and he recollected several now, which were as follows: William Binns, George Egan, John Alley, John Miller, Frederick Smyth, William Carty, John Harrison, Samuel and Joshua Unthank. As he walked down the street this morning, he looked for those names on the doors of the houses and shops, so strongly were they imprinted on his memory. His friend and brother, La Trobe, had alluded to some early injudicious publications by the brethren, among which might, perhaps, be placed some of their earlier hymns. But though some of these might be objectionable, yet, however rude in expression and rugged in rythm, or inconsistent with good taste, they were dear to him; *for whatever literary celebrity he might have attained, he attributed it to the turn for poetry which the influence of those homely and simple productions had exercised upon his heart and imagination.* Of these, if the friends there would bear with him, he would recite one verse which had been impressed upon his earliest recollection, and had never ceased to exercise an influence upon him:

OLD MORAVIAN VERSE.

For me thou in torment agonizing
To a garden didst retire,
There I hear the prayers from thy heart rising
My salvation to acquire.

For me shudderest thou in that dire passion,
Thou hast laboured hard for my salvation;
Pale and red by turns I see
Thy face while thou pray'st for me.

He did not remember the time when that verse was not known to him in his very earliest years in Scotland. At the school in Fulneck, his only book of the poetical kind was Sir Richard Blackmore's "Prince Arthur," a poem much abused at the time when it was written, and long since forgotten; and Bunyan's "Pilgrim's Progress," and "Robinson Crusoe," the only works of imagination with which he was acquainted. About this time he was in the habit of writing hymns in imitation of the Moravian hymns, and if they would bear with him, he would recite one composed in his twelfth year, upon the subject of the old verse which had been impressed on his earlier recollection, and which he had already recited:

HYMN COMPOSED AT FULNECK SCHOOL AT TWELVE YEARS OF AGE.

After Jesus, King of Glory,
Finished all that's transitory,
He into a garden went,
Which he used to frequent.

There with bitter sighs and moans
He poor manhood's case bemoans;
To his Father he then prayed
That the cup might be allayed.

His disciples sleep, but he
Prayed for them incessantly,
And bade them arise and wake,
And no sleep at that time take.

Rise and pray, and do not sleep,
Watch with me for one hour keep,
Lest into temptation you
Fall, and so yourselves undo.

While he prayed and thus did cry,
Judas and his band drew nigh,
To betray his loving friend,
Jesus, whose love has no end.

Mr. Montgomery here gave some interesting details of the progress of his own mind in poetical studies, and of the works of imagination in which he and his school-fellows engaged. We regret exceedingly to be obliged to pass over this most interesting portion of his narrative. He then briefly alluded to his temporary separation from connection with the Moravian people. Hurried by his ambition into a world, of which he was as ignorant as a child, he departed from his God. But He whom he had thus forsaken, never forsook him; his grace, which had visited him in childhood, accompanied and restrained him in youth and manhood, and brought him back again; *and here he must testify for the encouragement to parents to bring up their children in the nurture and admonition of the Lord, that his early impressions never forsook him entirely, but always exercised a*

restraint upon him, and the hand of his God was with him, for good. He could say with truth, that though he would not justify himself before God, but desire to humble himself before Him, yet he had never published one line which he could not justify before man as being dictated by his conscience. After a considerable period of separation from his early connections, it pleased God to bring him back; and for nearly thirty years his renewed connection with the United Brethren has continued uninterrupted. During his long residence in Sheffield, which had now extended to the period of half a century, he had of course acquired considerable influence with his fellow-townsmen and neighbours, which he had always been desirous to exert in favour of religious and benevolent objects. This influence he had often exerted in behalf of other societies, whose advocate he esteemed it a privilege to be; but he had never, for a long period, interfered in behalf of the Moravian missions until on one occasion of missionary want, he had inserted a simple statement of facts in the *Sheffield Iris*, which simple appeal produced contributions to the amount of £200, for the Greenland missions; and since that period he had been the means of transmitting contributions to the same object in other quarters of the world to the amount of from three to four thousand pounds. About the year 1825, he retired from the public station, which he occupied in consequence of his editorship of the *Sheffield Iris*. Many were the struggles of his conscience throughout his editorial career; and though he had exercised a conscientious regard to what he inserted in his journal, the struggle at last became too painful to be borne, and he relinquished it. On this occasion many of his friends honoured him with a public entertainment, which was attended by persons of every shade of political and religious opinion.

There were some, especially ladies, who could not participate in the festivities of a public dinner, but who raised a subscription and presented him with a silver inkstand, and a sum of two hundred pounds. This sum was dedicated to the renewal of the mission in Tobago, (which had been established by his revered parents in the year 1789,) with the condition, that the missionary settlement should bear the name of his father; and there, where the bones of his honoured mother were laid in the hope of a joyful resurrection, a missionary settlement was now flourishing, from whence, as a centre, the blessings of the Gospel of Jesus Christ were now diffusing to the heathen inhabitants. After a variety of other interesting details of his life and poetical experience, which we regret to be obliged to pass over, Mr. Montgomery thanked the friends who had assembled on the present occasion, and concluded by reciting the following exquisite verses, which have, we believe, never before been published:

THE CHRISTIAN GRACES.

1 Cor. xiii. 13.

Faith, Hope, and Charity, these three,
Yet is the greatest Charity.
Father of lights, these gifts impart
To mine and every human heart!

Faith, that in prayer can never fail,
Hope, that o'er doubting must prevail,
And Charity, whose name above
Is God's own name, for "God is love."

The morning star is lost in light,
Faith vanishes at perfect sight,
The rainbow passes with the storm,
And Hope with sorrow's fading form.

But Charity, serene, sublime,
Beyond the reach of death and time,
Like the blue sky's all-bounding space,
Holds heaven and earth in its embrace.

The Rev. Dr. Seiger, and the Rev. Dr. Urwick, also addressed the meeting in very eloquent speeches, and we are happy to say that many came forward and a handsome collection was made.

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2. NORTH AMERICA MISSIONS.

A. *Westfield, Missouri Territory.*

According to a letter from Br. Christ. Miksch, dated 26th Sept. ult., a young female Indian had been baptized at Westfield on the 16th of Sept. and an Indian brother admitted for the first time to the sacrament of the Lord's supper. Besides a day-school, the missionaries had established a Sunday-school, which was in a flourishing state, and even attended by a number of adult Delawares.

B. *New Fairfield, Canada.*

Br. A. Luckenbach mentions in his letter of October 12th ulto., that on the 17th of September a young female had also been baptized at *New Fairfield*, and that another individual had for the first time partaken with the congregation of the Holy Communion. This festal day was peculiarly distinguished by gratefully calling to mind, that half a century had elapsed since an Indian congregation had been located near the river Thames. During this period, 101 adults and 432 children have been baptized, 111 individuals received into the congregation, 106 admitted to the Holy Communion, and 431 have departed this life.

C. *Cherokee Mission, in Arkansas Territory.*

Br. Gilbert Bishop, of this mission, writes, that he and br. H. Ruede removed on Aug. 26th and 27th ulto., from the principal mission station, near Beattie's Prairie, to *Spring Creek*, or SPRING PLACE, about 20 miles from Beattie's Prairie, and about 26 from Barren Fork, the original settlement of our Cherokee brethren. A log-cabin dwelling and school-house have been erected at Spring Place, near the point, where the military road crosses Spring Creek, on a rather barren ridge, where the trees had been blown down some years ago by a tornado. As the name of this new station imports, an excellent *spring* is near the mission cabins. Br. Bishop writes: "I trust I can say, we took possession of the house with humble feel-

ings of gratitude towards our dear Lord, who has often strengthened our weak faith respecting our prospects here. Oh! that we may have truly felt with Moses: If Thy presence go not with us, carry us not up hence." (Ex. 33, 15.)

Our cabin promises to be very comfortable with the fire-place, built by our Indian br. William Henry. We have nailed thin, split boards over the spaces between the logs, which gives the inside a nice clean appearance, besides additional warmth. The floor is of rough-hewn oak puncheons, a window on the south side gives light, and a pine-batten door opens to the west. All these little extras make our cabin about one degree higher in order, than the best Cherokee cabins! We are indeed very comfortably situated, and live together in happiness and brotherly love. Br. Ruede has undertaken the kitchen duties for the present, and I assist whenever and wherever there is need.

According to the latest intelligence, br. Ruede had on Sept. 19th ult., commenced to keep school at Spring Place with 21 pupils, whose number soon increased to 40, averaging about 27 per day. He was in hopes, that from 10 to 12 more would attend, all of them full-blooded Cherokees. Br. David Z. Smith at Beattie's Prairie continues to superintend the day school, connected with the mission, and to enjoy, with br. and sister Vogler, the precious boon of health.

[From the "Periodical Accounts," &c.]

3. SCRIPTURE READERS IN IRELAND.

THE Board of Direction can vouch for the authenticity of the EXTRACTS, though for obvious reasons they deem it prudent to omit the dates and the names of persons and places.

In making the selection, care has been taken to print chiefly such parts as show the utility of the Society's labours, the spirit and manner in which the readers engage in them, the difficulties arising from ignorance, superstition, &c. that are to be encountered, and the undeniable tokens that the divine blessing has thus far attended their proceedings.

STATIONS OF THE SCRIPTURE READERS.

BALLINDERRY, *in the County of Antrim.*
COOTEHILL, *in the County of Cavan.*
GRACEFIELD, *in the County of Londonderry.* *Vacant.*
GRACEHILL, *in the County of Antrim.*
KILWARLIN, *in the County of Down.*
MOURNE, *in the County of Down.*

FROM THE JOURNAL OF THE READER IN ———, 1841.

VISITED in a house, where the father and two sons were lying in the fever. The father had led a very irregular life, and was now reaping the fruit of his doings. I took a seat by his bed and asked him, whether he would like to die at this time. He replied; "I

have seen my folly now; but I am afraid it is too late. I would give a thousand worlds if I had only acted differently. I see my misery before me." Knowing him to be an old hardened sinner, that had never manifested any deep sorrow on account of his sin, I was unwilling to set before him the promises of the Gospel till I saw something of contrition in him. I sought, therefore, to set his sins before him, and the denunciations of God's wrath against sin. I addressed him in words like these: "You have neglected the house of God, Sabbath after Sabbath, though you have good clothes to put on, and have been often invited; you have lived without God in this world, have broken His law, and refused His Gospel; and now your iniquities testify against you." He replied; "I have always enjoyed good health, and never knew what illness was till now; never was I brought to the same feeling that I have now, nor the same concern about my soul." I then said; "You may be in eternity in a few days, and if you die in your present state, what will become of you? You are conscious that you have forgotten God and neglected a Saviour. There is no hope for you in such a state; let me, therefore, call on you earnestly to cry to Jesus, that you may find mercy and be saved. He is ever ready to save the truly penitent; and to Him alone must you go, and that immediately; there is no time to be lost." He replied; "I am exerting myself all I can, for I now see what I have done." After further conversation, I offered up a prayer at his request.

As I was passing along the road I met with a Roman Catholic, with whom I had conversed two years ago. He took me cordially by the hand, saying, "I am glad to see you." "How is that?" asked I. *Ans.* I have been thinking much on the words, that you spoke to me two years ago. *Ques.* What did you hear me say at that time? *Ans.* You told me there was no way to come to God but through Jesus Christ, that He is the one only Mediator between God and man. *Ques.* What effect have these words had upon you? *Ans.* I now pray to the Lord Jesus Christ, that He would pardon my sins, and I hope He will. To this I replied; "He hath given you the most encouraging promises, if you really wish to be saved by Him; such as 'Him that cometh to me I will in no wise cast out;' and 'Ho! every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat, yea, come, buy wine and milk, without money and without price.'" At parting he said; "I hope to see you again."

Called in a house, the mistress of which I found was harbouring malice in her heart and fostering an unforgiving disposition. This made me ask, "Have you from your heart forgiven every one that ever trespassed against you?" She answered; "That is hard for me to do." I replied; "Then you don't wish God to forgive you." She rejoined; "O yes; for if God would not forgive me I must perish." *Ques.* How can you expect forgiveness from God, when you will not forgive those who have trespassed against you? She asked; "Do you think I could not be saved in my present state?" I answered, "Our Saviour says, 'If ye forgive men their trespasses,

your Heavenly Father will also forgive you,—but if you forgive not men their trespasses, neither will your Father forgive your trespasses;' now, if you die and your trespasses are not forgiven, how then can you be saved?" "I shall lose my soul then," said she. I replied; "You need not, it will be your own fault if you do. If you humble yourself before the Lord, and seek grace to subdue your unrelenting heart, and impart to you a forgiving disposition, it will not prove your ruin." She burst into tears, exclaiming, "Am I going to lose my soul? God be merciful to me a sinner, and take away this unforgiving spirit!" I commended her to the Lord in prayer.

Called on a poor Roman Catholic woman, who had just been attending her chapel. Observing that she was barefooted, I asked, "Have you no stockings and shoes? *Ans.* I have not. *Ques.* And do you always attend your chapel barefooted? *Ans.* I do, and *will* as long as the Lord grants me strength to walk, for why should I be ashamed to own my Saviour? He was not ashamed to suffer for me. And if I labour and toil for the bread that perisheth, should I not do as much to obtain that bread, which prevents eternal death from having any power over us." Looking me in the face, she added; "I hope you will never die." I asked her, "To whom did our Saviour speak about never dying?" As she appeared not to recollect it, I referred her to the 26th verse of the 11th chapter of St. John, and read the connexion, adding; "I hope you have the love of Christ dwelling in your heart, as the root of all your obedience." She replied; "There is none in heaven or on earth that I desire besides Him; I put my whole trust in Him; He is both a father and a husband to me, to provide for me, although a debtor to no man, all is of grace." "Yes," said I, "'not of works lest any man should boast.'" She replied; "I am sorry to think, that we are often ashamed to perform those things which we ought never to be ashamed of, and we often glory in things, that ought to be our shame." I read Matth. xx.

FROM THE JOURNAL OF THE READER IN ——— 1841.

With old J. C. I had a most pleasing interview. He said; "Since my confinement, which has now lasted several years, I have learned more than ever I did in all my life before; I have learned to know something of a little book that was sealed to me before; but there was nothing encouraging in the knowledge thereof, for it was the knowledge of my own sinful heart. I used to form a very different judgment of it formerly; I thought there was something good in my heart, and nothing so bad as people represented, but now I see that the half of its wickedness is not yet revealed to me. I have learned from another precious book, the Bible, to know and feel something of the great love, wherewith Christ hath loved me. I now also know a little of the sanctifying influence of the Holy Spirit, and have a hope within, which the world can neither give nor take away. These are things which I could talk a little of before I was afflicted, but now, thank God! I can *feel* them in my heart. I am truly

obliged to you for your visits, for I have seldom any coming to see me, who know any thing of my true state; therefore their conversation cannot be very pleasing or edifying." I read a chapter and some of Newton's Hymns. It is indeed delightful to converse with this aged pilgrim. He is ripening for eternity, and ere long will be gathered into the heavenly granary, where his bliss will be complete.

Visited in a Roman Catholic family, but found only their four children at home, the parents being gone out. At my request they read a chapter in the Bible verse by verse, which I explained to them. I then asked them several questions, which with their answers I subjoin. *Ques.* What do you understand by the term miracles? *Ans.* Those supernatural effects, which are produced by a power that is more than human. *Ques.* Who wrought miracles on earth? *Ans.* Moses and the prophets under the Old Testament by the power of God, and Jesus Christ during his ministry on earth. *Ques.* Who was Jesus Christ? *Ans.* The son of God. *Ques.* Where was he born? *Ans.* In the small town of Bethlehem. *Ques.* Who was his mother? *Ans.* The Virgin Mary. *Ques.* What kind of miracles did Jesus Christ perform? *Ans.* He made the deaf to hear, the dumb to speak: He gave sight to the blind, He healed the sick, cast out devils, and raised some from the dead. *Ques.* What particular disease did Jesus cure? *Ans.* The leprosy. *Ques.* Can you describe that disease? *Ans.* Yes; it began with a small whitish spot, which spread all over the body from the crown of the head to the sole of the foot, and was of such a nature as to be incurable. *Ques.* What does that loathsome disease resemble? *Ans.* Sin, which infects the whole soul of man, and renders it loathsome in the sight of God. *Ques.* What is the remedy for sin? *Ans.* The precious blood of Christ, which cleanseth from all sin. *Ques.* Where did you learn all this? *Ans.* From reading the Holy Scriptures, and from the instructions in Mr. C.'s school. *Ques.* Do you love the Scriptures? *Ans.* Yes; for they treat of the love and mercy of Jesus to sinners, who come unto him for help.

Went three miles on the Dublin road and visited the wife of A. She said; "I can now thank God for all his mercy to me, for before I was afflicted I went astray, not heeding what I did or said; but I have done with the cares of this world now, not even my children shall have my affections, they are placed entirely on my Saviour, I am waiting His coming, and would wish that He would come soon and take my longing spirit home." I replied; "That is all very good; but do you feel that you have been a great sinner, and that Christ has cleansed you, and washed away your sins in His precious blood?" She answered, "Oh! I trust, that my affliction will do away my sins, or that the Lord is keeping me here, till He is reconciled with me." I replied; "I perceive that your beautiful fruit is rotten at the core; you have neither profited by affliction, nor do you understand God's way of justifying a sinner. Man is born to affliction—affliction is the consequence of the fall, the natural consequence of sin. And though afflictions are sometimes sent as a punishment of sin, they can never atone for sin; they show God's hatred of sin,

but they are full less than our sins deserve, and are always tempered with mercy. Then only are they beneficial when they lead us to seek God in prayer, when they humble us, try our faith and prove our sincerity. And when do you think, that God will be more reconciled with you, than He is now? God is reconciled to you, but you are not reconciled to Him. It is declared in the Scriptures, that God was in Christ, reconciling the world unto Himself, not imputing unto men their trespasses, and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech *you* by us, we pray you in Christ's stead, be *ye* reconciled to God, (2 Cor. v. 19, 20.) You see then your reconciliation with God has been effected by Christ, through the shedding of His precious blood. The justification before God, which frees the soul from condemnation, is bestowed by the free grace of God, it is not of works; nor by the law, but is by faith alone, and thus excludes boasting. It is sealed by the death of Christ and ratified by His resurrection, and ensures the blessedness of all who are justified, as the Apostle says; 'Blessed are they, whose iniquities are forgiven, and whose sins are covered. Blessed is the man, to whom the Lord will not impute sin.'" (Rom. iv. 7, 8.) I enlarged further on this subject. She paid great attention and thanked me. How far her mind was savingly impressed is known to the Searcher of hearts.

FROM THE JOURNAL OF THE READER IN ——— 1841.

To-day I met with a poor old man, who was resting himself by the road side, a large burden lying at his feet, which he seemed to have carried on his back a considerable distance. On coming up I accosted him; "My dear friend, you seem to be very much fatigued with carrying that load." He replied; "Indeed I am, but I carry another load, which is much worse than this; for when night comes I can put this load off; but the other is still on me night and day. I refer to sin, for I am a great sinner." This gave me an opportunity to tell him, that "Christ Jesus came into the world to save sinners, and that He invites the weary and heavy laden to come to Him, and promises to give them rest, assuring them that His yoke is easy and His burden light." He replied; "Sir, I am a stranger in this country; but I rejoice to hear such good news. I believe the Lord sent you to me, for before you came up to me I was thinking what a great sinner I am, and I could not see my way clearly; but now I am thankful for having been directed to the Lord Jesus, and I hope that He will reward you."

Called on C. C. and found his wife and son at home. The conversation was begun by the son, who had been in the army, where he received an injury in his foot. "I have travelled over the three kingdoms," said he, "and as far as I have observed, there are but few real Christians in the world; and this impression was deepened by a conversation with my mother the other day. Both she and my father have always regularly attended their place of worship, and are what is called good people. My mother saying to me, 'The Lord is good to me, and I love Him,' I could not refrain from replying,

'Take care that you love Him in reality and not only in word; for I fear you do not love Him at all. Now, mother, to prove that you do not love Him as you ought, I need only ask you, when you were a young woman did you not love my father very much?' Her answer was; 'yes, I did love him indeed, and there was no deception in my love.' I continued, 'tell me, mother, do you love the Saviour, who died for you, as well as you love my father?' To this she replied, 'Indeed I do not, when I see it in this light, but I never looked at it in that light before.'" These remarks of the son led me to speak to them on the duty of self-examination. They paid particular attention to what I said, and strongly pressed me to come soon again.

Entering the cottage of J. H. he accosted me; "I have to tell you now what I could never tell you before, I have got a Bible, and it is the first I ever had; but it is a grief to me that I cannot read it, only my wife reads to me when we have an opportunity, and that does me good. I intend to keep my children at school till they can read the Bible, that they may not have to say, what I have to say now, that I never was a day at school, and do not know a letter in a book." I advised him to commence learning to read, and pointed out a plan how he might accomplish it.

On my perambulations to-day I met with an old fiddler, sitting at the back of a ditch playing. When I came near he left off and got up, and as soon as I had spoken to him, he asked, "Are you a reader of books, for I think by your looks, that you have read a good deal." I replied; "I read some now and then; but permit me to ask you, do you read much?" He answered, "I have read a great deal. Indeed I have read Virgil and Homer, and other Greek books; and you may think, that I have made a bad use of what I have read when you see me carry a fiddle under my arm." I inquired, "Do you read the Scriptures daily, and have you got that knowledge, which teaches you, that you are a sinner?" After pausing a few moments he replied; "I have two Bibles and a Testament, and read them sometimes, and I have a good hope, and I keep from bad company, and I go the chapel, and sometimes to the priest, and I think, that the Lord is willing to save *all* sinners, for it would not have been worth His while to prepare heaven for *one* church or sect, for they would not fill a corner of it, and He would like to see it full." I gave him suitable advice, urging him to trust alone in the merits of Jesus for salvation.

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4. Obituary.—Departed at Bethlehem, 6th Sept. ulto., the married sister *Maria Elizabeth Kluge*, in her 47th year, wife of Rev. Peter Kluge.

Departed at Bethlehem, 10th Nov. ulto., the married sister *Sarah Kummer*, in the 46th year of her age, wife of Rev. John G. Kummer, Principal of the Young Ladies' Seminary at Bethlehem.

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